

The Spirit of Missions

AN ILLUSTRATED MONTHLY REVIEW OF
CHRISTIAN MISSIONS

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August, 1900

NO. 8

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BISHOP GRAVES'S SUMMARY OF THE SITUATION
IN CHINA

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CHURCH EXTENSION IN THE DIOCESE OF
MARQUETTE

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ANVIK IN THE SPRING OF 1900

New York

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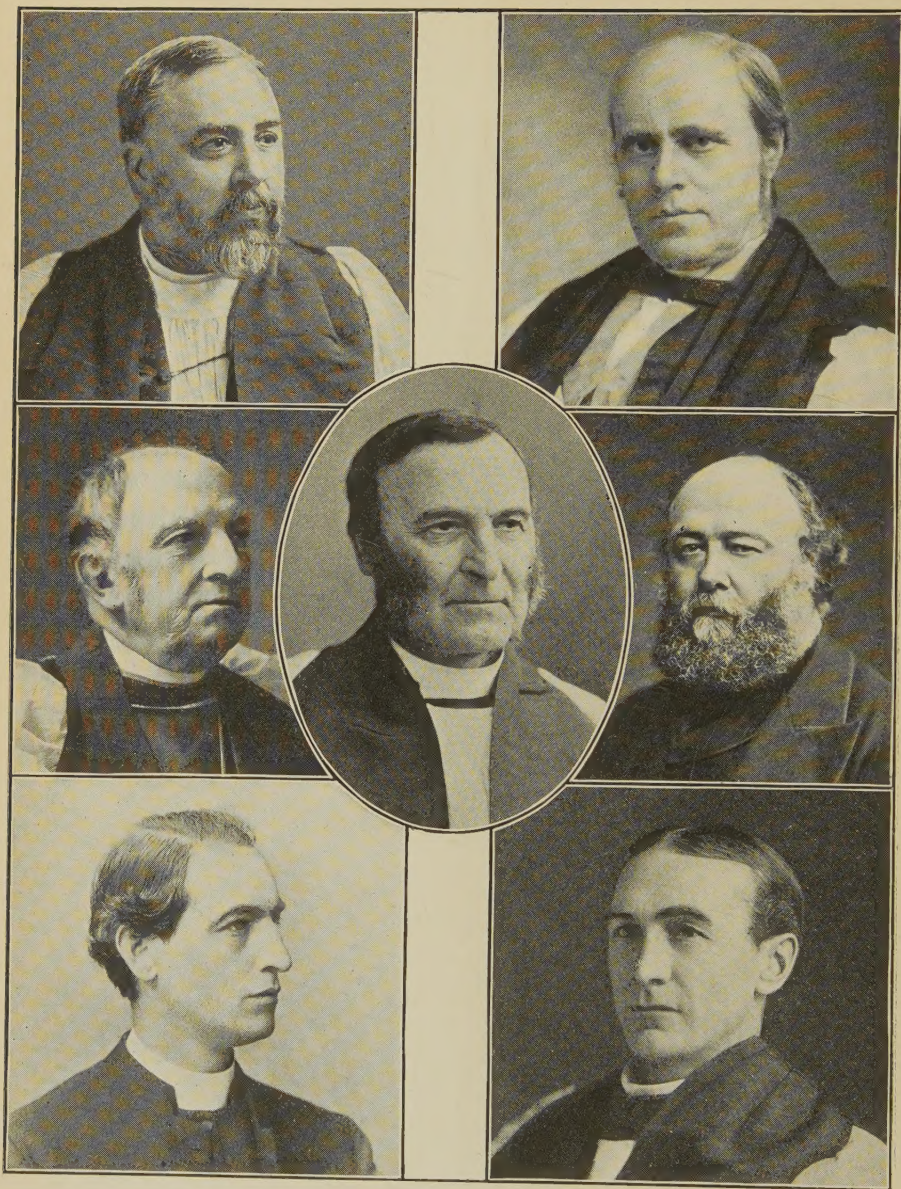
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SOME OF THE DISTINGUISHED CHURCHMEN WHO TOOK PART IN THE BI-CENTENARY OF THE
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THE ARCHBISHOP OF CANTERBURY

THE BISHOP OF KENTUCKY

THE BISHOP OF ALBANY

THE REV. LEONARD DAWSON

THE BISHOP OF WINCHESTER

THE MARQUIS OF SALISBURY

THE BISHOP OF STEPNEY

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An Illustrated Monthly Review of
Christian Missions

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The Progress of the Kingdom

*The Mystery
at Peking*

THE mystery at Peking is as impenetrable as ever.

For more than a month Chinese officialdom has successfully defied the civilized world in its effort to obtain definite and accurate information. Hope for the best as we may and ought, there are weighty reasons for questioning the authenticity of the dispatch received, the other day, by the Secretary of State, over the name of our Minister to China. The looting of mission property and the attacks upon the native Christians, missionaries, and foreigners in general have continued. Most of the missionaries have succeeded in making their way from the interior to the coast towns, and are now comparatively safe. Others, acting under instructions from their boards, have retired to Japan. The fate of the nearly one thousand foreigners in Peking is still unknown beyond the prison-like walls of that strange city. In the meantime, it is humiliating to see the European Powers apparently unable to agree upon a policy of rescue until they can first agree upon a policy of partition. It may be impossible to judge the situation accurately at so great a distance, yet all reports seem to indicate that had Russia, Germany and France

been willing, Japan would have received permission, weeks ago, to send a rescue party to Peking.

*Good News
From
Shanghai*

FROM the American Church Mission the news is altogether reassuring. As we write,

July 24th, a cable has arrived from Bishop Graves, announcing that the men of the staff are now all at treaty ports and that all are safe. It will be remembered that the cable of July 2d announced that the ladies of the Mission had gone on to Japan for the summer. This telegraphic information, together with recent letters from the Bishop, makes it abundantly plain that every precaution is being taken to insure the safety of our missionaries. They propose to stand by the mission property, and, more particularly, the native Christians, so long as any good end can be served. We feel equally sure that, while none of them would hesitate to sacrifice even life itself, if necessary, no undue risks will be incurred. The Church asks that Bishop Graves and his co-workers should live for the cause. Beyond the present disturbances they themselves see larger opportunities for the building up of the Kingdom of our Lord in China.

*Bishop Graves's
Summary
of Events*

IT is a pleasure to be able to share with the readers of THE SPIRIT OF MISSIONS Bishop Graves's summary of the situation as he saw it June 21st. "You will all be interested," he writes, "in the great events that are now happening in China, and wondering how we are doing and how the event will affect us in our mission work. The crisis at Peking has been foreseen for a long time. The Ministers seem to have been the last ones to awake to the very serious nature of the Boxer movement. This movement all the missionaries in the north well knew to be favored by the Chinese Government as a possible means of driving out Foreigners. . . . When the crisis came, it fell suddenly, as is always the case at such times, and the Ministers were cut off and besieged in the Legations at Peking. Norman and Robinson of the Church of England Mission were murdered, with several of the engineers employed on the railroad work. Tungchow was attacked and the mission buildings burned, and from that time we have had a succession of horrible tales of burnings of chapels, and murders of Christians, in the north and in other parts of the Empire. Foreign Governments seem at last to have awakened to the gravity of the situation and troops are coming. China seems breaking up in earnest. We who are here deplore the confusion of the present, but we look upon it at the same time as the means by which a new China will arise. So far as we can see, nothing but a radical revolution would ever have availed to change the old order and bring in a new one.

*Quiet Along
the Yangtse*

"THERE is no need to dwell on details which you get in your papers before we can see them in Shanghai, perhaps, but you will want to know what is the situation in the Yangtse Valley where our own work is situated. So far

as I can see, we seem to have passed through a crisis during the last week. When the news of the trouble in the north was received it seemed as if we should have an outbreak in Central China as well. Fortunately, all has been quiet at Hankow and Wuchang. At Wuhu a riot seemed imminent, but the authorities put it down. Here in Shanghai there were anonymous placards posted, which were repeated in the native press in the way of news, and so given an undue publicity, stating that our premises at St. John's were to be attacked and burned on the 19th, but nothing came of it. The reason we are having so quiet a time in this part of China is that the Viceroy at Wuchang and the Viceroy at Nganking are both strong men, and have taken the stand that they will not allow any disturbances in their jurisdictions. So while the Foreign men of war are bombarding the forts at Taku and taking Chinese ships, and the Chinese soldiers and the Boxers are doing their best against Foreigners in the north, we see the strange spectacle of the forts and soldiers here without employment and the people very little concerned about the results of the fighting around Peking. Note the difference from what would be the state of things if Washington were besieged by a foreign enemy. In this Empire there is no cohesion, no patriotism.

Precautions in Shanghai "SHANGHAI is at peace, and yet you must not think that the residents

are not taking precautions. The volunteers are being increased in number by enlistments, the police patrol the roads at night, and every arrangement has been made to protect themselves in case of a rising. The trouble here would come probably from a mob greedy for loot. There are a good many desperate characters in the settlement and a number of discharged soldiers, but such a mob would be readily controlled by the force at hand. The men-of-war here

could land parties to assist. Our place, being five miles from the Settlement, is somewhat exposed, but I do not anticipate any trouble. It will probably not be long before there is a sufficient force in Shanghai to ensure the safety of this important port. I think we have passed one crisis safely and hope that there will not be a second before the troops come. All my letters from the missionaries on the river are encouraging."

seems fairly safe to assume that the relief of Tientsin has placed them beyond danger. The Bishop asks us to tell the Church "that our missionaries have kept perfectly cool and have kept at work, and they will continue to do so as long as they are able. Every precaution has been taken, and there is no occasion for alarm at home." The Bishop promises to cable in case of any threatened danger to life or property, and says that no news will mean that all is going well.

The Frightened Natives **A** GAIN, on June 28th, the Bishop says: "There is little to add to my last report of the situation in China. All my news from the river stations continues to be that there is no likelihood of trouble, and I think that is so, as long as the Yangtse Viceroys continue to hold their present position. Here in Shanghai we have had a good deal of excitement. The natives are leaving in thousands for Ningpo and Soochow, but it is said that large numbers are fleeing here from the north and other places. All day yesterday the people were passing up the Soochow Creek, past St. John's, with all sorts of boxes and furniture and even the dead in coffins on the boats. The scare is pitiable, and I do not believe they know what they are fleeing from. . . . St. John's College and St. Mary's School are still open. Every other school for girls in Shanghai is closed, and the largest institutions for boys. Our boys who are Christians are still standing by us, but some forty of the boys who are heathen, or who have been affected by the Ningpo and Soochow exodus, have gone from the College. Yesterday was the second day set by rumor for burning us out, and yet we are going quietly along to-day." From the Bishop's letter we learn that Bishop and Mrs. Scott, of the North China Mission (Church of England), whose home is in Peking, have been at Tientsin through the bombardment. No definite news of them has as yet been received, though it

Wanted Two Men for St. John's College **F**ROM amidst the confusion of the present disturbances, there comes a clear call for reinforcements.

So far from planning to abandon any part of the work, the Bishop sees a need for strengthening it. St. John's College needs the services of two young laymen as teachers. It is necessary that they should be competent instructors with some experience; good mathematicians, able to take classes in algebra, geometry, trigonometry and conic sections, and at the same time be willing to give instruction in the more elementary branches. Above all, they must be thorough Christian gentlemen, who will endeavor to turn to good account the exceptional opportunity for the exercise of patient Christian influence among the nearly two hundred students of the College. The position is not an easy one, and the Bishop asks for robust men, who, while they are naturally distrustful of their own qualifications, are willing to place themselves entirely in God's hands to do His work. Are there two laymen between twenty-five and thirty years of age in the American Church who have had the necessary experience, and who will volunteer for this service? It is indicative of the secure place which St. John's College has made for itself in the life of the Empire, that the president, the Rev. F. L. H. Pott, is able to assure the Board of Managers that the support

of one of these teachers will be provided by the College treasury. Full particulars can be obtained by addressing the Corresponding Secretary, 281 Fourth Avenue, New York.

*The Mission-
ary's Cross*

THERE is a mingling of the pathetic and the heroic in Mr. Chap-

man's remark concerning the Alaska Mission, "I am *suffering* under the conviction that the Church has not been throwing men enough into this work." It has always been the cross laid upon the pioneer that he should fully see and know the opportunity and demand of that to which he has put his hand, and realize that he is rarely able to make others understand the true extent of the need. And so he goes on with quiet heroism, giving himself without stint to the work, bearing as best he can the pain of mind and heart caused by the sense of his own limitations and his inability to make the Church at home grasp the situation. Every unused opportunity gives pain. Every child denied Christian instruction rises before him in silent reproach. This is just the condition at Christ Church Mission, Anvik, where Mr. Chapman has been obliged to bear the pain of knowing that many things must go undone because he lacks the assistance of any other clergyman or layman. Time and again he must make a painful choice between conflicting opportunities. One he must turn to the best account, while the other slips by, perhaps, forever. Although his native helper renders valuable service, he is hardly prepared as yet to accept and discharge such responsibility as a well-equipped white assistant would undertake. Contrast with the meagre equipment of our own mission the large Roman Catholic station, forty miles away on the Yukon, where the staff, including clerical and lay workers, men and women, numbers twenty. That mission cares for 120 pupils. Our Mission,

with its staff of three, can only accommodate fifteen boarding pupils in addition to the thirty day scholars. Frequently Mr. Chapman is obliged to refuse applicants simply because of lack of room. After reading what Mr. Chapman and Miss Sabine say in this number of THE SPIRIT OF MISSIONS of the work of the past winter, can any one doubt its reality and results? There are children, who two or three years ago had before them no other future than the rude life of their parents, now gathered at the school, and doing work that would be creditable to the children of New York or Philadelphia. Better still, their very thought and language are saturated by the reverent spirit of the Prayer Book, and their lives fashioned by the teachings of our Lord. And then note the practical results. See the school, as a body, gladly giving up one meal a week that, from the closely-calculated supplies, enough may be saved to win back to life and strength a little waif of the Arctic winter. Watch boys and girls making such little articles as they can to be sold for the benefit of a mission school in distant China. And then, as we remember that there are many other children ready to receive the same instruction, to make the same sacrifices and to do the same work, may we not learn to *suffer* with the men and women at the front from the conviction that the Church is chary of her men?

*San Juan
Must Have
a Church*

NEARLY two years have passed since Porto Rico became part of the Domestic Mission field of the Church in the United States. We have yet to erect our first church building. In the capital city of San Juan our mission has no permanent home. Hired rooms, used for secular purposes through the week, are all that can be secured, and the tenure of even these is uncertain. The Government has assigned to St. John's Mission a desirable piece of

ground. In order to hold it, a church must be built and in use within the next few months. The American residents of San Juan have given generously to the building fund, but it is yet far from complete. If the property is to be held, help must come from the Church at home. A strong church at San Juan would serve as a central station, from which much itinerating work could be done in the interior. The moral and religious condition of the natives in that part of the island, Mr. Pratt tells us, is almost beyond description. Will the Church aid in bettering it?

A Diocese as a Mission Field: The Southwest **T**HE Diocese of Dallas, though technically known as an "organized diocese," might justly be called a "missionary empire." It is much too extensive to be described by the word district or jurisdiction. A line from southwest to northwest would, in round numbers, be 600 miles long. If Bishop Garrett were in Texarkana and desired to go due west to the New Mexico line, he would have to travel about 500 miles, and rather more than half of the journey would necessarily be made by wagon through the cattle country. For the population of one million people there are forty-six parishes and missions, scattered over a large part of the 102,000 square miles of the diocese. As there are but twenty-four clergy there is of necessity much coupling of stations, while the general missionary finds abundant opportunity for work, particularly in the northwestern section, popularly known as the "Pan Handle." Seventy-five of the 110 counties have no services of our Church. In some others, occasional services only can be given. Towns like Decatur, Bowie, Wichita Falls, Vernon, Quanah, Clarendon, Athens, Forney, Cisco and Thurber, varying in size from 1,200 to 4,500 people, have no regular services of our Church and no resident clergyman. Some of them have not even church buildings. Only two or three services a year can be provided. In the meantime the group of Church people,

large or small as the case may be, is without local leadership. Of more serious import is the fact that these communities are growing up without the constructive and uplifting influence of the Church. Requests for services have to be denied because there are not sufficient men to go round. Appeals for aid in providing and maintaining places of worship must be negated, because the missionary fund is inadequate to provide for the situation.

A Diocese as a Mission Field: The West **O**REGON, with 95,000 square miles, is another of the large dioceses. New York and

Pennsylvania could be placed side by side within it and there would still be a few thousand square miles of unoccupied space. Its population of 350,000 is ministered to by one bishop and twenty-one clergymen, so that there is but one clergyman of the Church for every 15,000 souls. In the eastern section of the state there are but four Church clergymen; yet it is a district of much importance, where deposits of gold, silver and copper are attracting thousands of miners. Towns that twelve months ago had no more than 250 people now have 2,000 and 3,000, and new towns are constantly being established. A circle with a radius of forty miles from the town of Cove, containing the mission of the Ascension, with its twenty-four communicants, would include at least thirty of these mining towns or camps, all of them without any Church ministration other than can be given by the clergymen of Cove and Baker City. As a rule, these towns can only be reached by stage, yet a few months ago Bishop Morris visited most of them. Even his advanced age and thirty years of pioneer work do not deter him from pushing into the most remote parts of the diocese, travelling night and day, on railroads, in steamboats, by stage and lumber wagons, catching a few hours of rest on the bare floor of a side station, or in some miner's hut, and living on the plainest and sometimes the least attractive food. A general missionary is sorely needed for this eastern dis-

trict, but his support and his expenses would require an additional expenditure of at least \$1,500 per year. Now that the Bishop has been informed of the reduction in the appropriation for his diocese he is hard put to it to know how to provide for work already undertaken, to say nothing of attempting to open up new work, however urgent may be the demands for it.

*The Marriage of
the Japanese
Crown Prince*

THE Crown Prince of Japan, who, it is rumored, is soon to visit the United States, was married a few weeks ago. The event was a notable one because of the recognition it has given to the rightfulness of the principle of monogamy. For the first time, too, in the history of Japan, a religious ceremony was used for the marriage of an imperial prince. Heretofore it has been the custom merely to publish the fact that such and such a lady had been taken to the imperial bed. In this instance the practice of centuries has been abandoned, and a public marriage to one woman has been performed. One of the native newspapers, the *Yorodzu Choho*, commenting upon the event, says: "We take this opportunity to urge our countrymen to turn over a new leaf in their married life. Sad to observe, there are in this country few homes which can be favorably compared with the sweet homes of the civilized people of the West. In the Japanese language, no equivalent for the sweetest of words in the English language is found. This is because there has been here no home in the sense as it is understood by the English-speaking nations, though at present we are happy to find some educated Japanese families forming something approaching an English home. So beau-

tiful and happy is the life in these families, that it is indeed a matter of great surprise that other families do not promptly follow their example, but the fact is that an overwhelming majority of Japanese families are still in a dark and impure condition. In Japan, marriage has not been considered as one of the most serious and sacred affairs of life, as it is in the West, and in consequence divorce has been looked upon as if it were no matter of importance. The Crown Prince has set a good example to the Japanese people. Contrary to the custom that has prevailed within the Japanese palace of old days, His Highness . . . adhered to the natural law of monogamy, by marrying one lady only. . . . We hope that all who are the loyal subjects of our Empire will speedily follow the example of His Highness."

*Our Duty
in the Matter*

THE Prince is a young man of exceptional purity of life. His example, doubtless, will do much to bring the marriage customs of Japan into accord with the usages of the most enlightened nations of the West. The contrast drawn by the *Yorodzu Choho* between the domestic ideals of Japanese and English-speaking people is a demand upon the latter to worthily maintain in practice as well as theory a high standard of family purity. We know all too well how much there is in our American life that would shock the native writer of this comment. A new responsibility, and a heavy one, because of its bearing upon missionary work in a country like Japan, is thus laid upon the American Church, to take no uncertain ground in this matter, and to spare no effort to form an exalted public opinion, based upon the deepest principles of social and personal morality.

POSTSCRIPT: As this magazine goes to press a cablegram is at hand from Bishop Graves dated July 25th, announcing that the situation along the Yangtse Valley has become less favorable, and that as a precautionary measure he has deemed it wise to recall the native and foreign clergy to Shanghai.



"SOME OF THE PROBLEMS"
JUST UP FROM THE SHAFT AT ISHPERING

Church Extension in the Diocese of Marquette

Some of the Problems the Church Must Solve

BY THE RIGHT REVEREND G. MOTT WILLIAMS, D.D., BISHOP OF MARQUETTE

THE other day I was reading the Journal of Convention of the Diocese of Michigan of the year 1850. Bishop McCoskry was just finishing the fourteenth year of his episcopate. The whole State of Michigan then contained about 1,500 communicants and less than 1,000 Sunday scholars. There were then no regular services of our Church within the limits of our present diocese, though a chaplain of our Church, the Rev. John O'Brien, was stationed at Fort Mackinac just across the Straits, and I have heard that the S. P. G. chaplain at the Canadian Sault sometimes held services on the American side.

In 1874 the Diocese of Western Michigan was erected, and the Diocese of Michigan at a previous convention had voted also in favor of making the Northern Peninsula a separate diocese. There was enough money, it is said, but only four parishes and three clergymen.

In 1885, I had summer charge of the oldest parish on Lake Superior, Ascension Church, Ontonagon. There were then six clergymen in the Northern Peninsula, and these, in Bishop Harris's day, were increased to nine. Seven were at work when I took charge as archdeacon in 1891, and there were 800 communicants enrolled, and eleven church buildings.

An unsuccessful attempt had been made at the General Convention of 1889 to have the Northern Peninsula set off as a missionary district. It was repeated and succeeded by a narrow majority in 1892. The district never had a missionary bishop, however, and was organized as a diocese after the General Convention of 1895, having at that time fifteen clergy and 1,440 communicants.

No missionary appropriation was made to the missionary district by the Board of Managers, but after December 1st,

1895, we began to receive \$1,200 a year. The entire appropriation received, therefore, so far, has been \$5,400 in four years and a half.

There are now twenty-three clergy, twenty-eight church buildings, ten rec-



FOUR OF THE CLERGY OF MARQUETTE

tories, and about 2,400 communicants. Two of the churches are stone, four of logs, and the rest of frame. I give typical examples: The cathedral was built twenty-five years ago and is very handsome. The Church of the Transfiguration, Ironwood, is an example of a seeming impossibility wrought through faith. Shortly before it was begun the town had suffered from fever, famine, and bankruptcy. There were forty communicants, all only employees. The parish has now \$10,000 worth of property and 237 communicants.

The Ontonagon church replaces the building destroyed a few years ago with the whole town. It is the handsomest church, I think, ever erected for the money. In the Bay Mills church the rector was architect and chief mechanic.

St. Catherine's Chapel on the Flint Steel is a typical log church among the homesteaders. We have four such churches, and they cost, besides labor, only about \$100 apiece. They are all regularly used. Besides, we have our chapel-car, which does duty now as a mission chapel, though it may soon begin its travels again.

In 1890 the population was 185,000. The present estimate of 250,000 I consider very conservative indeed. There

has been an enormous increase. Draw a line north and south through Marquette, however, and probably four-fifths of the population will lie to the westward. There are no mines east of Marquette, though there is still a great deal of lumbering.

Our clergy have held a good many camp services, but it is hard and peculiar work. Several of the small lumber towns have their churches, but the population is so extremely fluctuating that nothing more discouraging than this work could be imagined. Still, it is exactly as hard for the other religious bodies as for us, and we have really accomplished much in holding on.

The great mining towns, or camps, have the heaviest of the population. Houghton county, on the Copper Peninsula, has about 70,000 people. The Church ought to be very strong there, but it is again a church of employees. Millions of money have gone East from these copper mines to Massachusetts and New York capitalists, but only one Boston Churchman and only one New York Churchman have ever given so much as a thousand dollars for Church work in our diocese. Many of the men who live from our mines entirely ignore the fact that wage-earners, subject to discharge at every unfavorable fluctuation of the market for iron or copper, are hardly to be expected to build or maintain all their own churches.

Our Church, in particular, seems to be discriminated against even by our own people. Other bodies receive always larger gifts than we, and often more from Churchmen than they give their own. We almost inevitably have to buy lots, where others get free land.

The Churchmanship of the elder settlers here suffered from their isolation. The community was long shut in as soon as lake navigation ceased, and was left to itself, often without a clergyman, for from six to seven months. Sunday was generally disregarded. Liquor interests were all powerful. Physical pleasure ruled as an ideal. Some of the effects of this early society remain.

We have an immense foreign population, still of alien speech. A vast ma-



TYPICAL CHURCHES

St. Catherine's, Flint Steel River
Church of the Epiphany, Bay Mills

Church of the Ascension, Ontonagon
Church of the Transfiguration, Ironwood

majority of the community are French, German, Czech, Italian, Polish and other Romanists. These communities care little for many of our restrictive laws. One immense Roman Church is now being built, largely through gambling devices. Our own people are too prone to run after these things without such an example.

One difficulty of Church work in a mining town is the social rift between the educated and scientific officers, and the miners. Another is the fact that half the miners are always on "night shift" and can get to church with difficulty. Then there is the polyglot trouble that

so few of our clergy know how to handle. It is a shame that we Americans never learn the hospitality of using another man's speech.

Then, again, all our eggs are in one basket. Ishpeming, for instance, a town of 14,000 people, has absolutely nothing to do but mine iron. We have been going to do something splendid there for years. But—! If—! These words always have been in the way. We get ready to work—but the mines close. When they open again we would build—if materials were not so expensive. I wonder, too, whether the world knows how frightfully dear living is here, where we import

everything? This makes it exceptionally hard for the clergy, and torments me to know how to get more rectories built.

Calumet, Crystal Falls, Iron Mountain should each have an associate mission in a good clergy house. Services could be maintained from each of these centres in ten different points. Our clergy do a great deal of this outside work, but whereas we reached fifty-five points last year we ought to reach, including all places where there are people favorable to us, 150 points, large and small.

In my four years I have ordained twelve deacons, and eleven priests, and confirmed 1,017 persons in the diocese. We are beginning to get candidates for Orders from our own families. We could use four more good men if we had stipends for them, but the Bishop has strained his own resources and it will not be this year that we can do it.

We want to use every missionary appliance known to the Foreign field here among ourselves; the itinerant priest the farmer deacon, the miner Brotherhood man, the nurse, the Sisterhood, the

hospital, the small primary school, the school-house or cabin Sunday-school, the woman who can talk about the Church and religion. We need clothes and literature for the homesteaders.

This last year is poor in confirmations, but it means no defect in work. We built no large church, but we put in much finishing and added one log chapel and a small frame affair. Our outlook never was better in the character and temper of those at work. We must make the laymen effective in every possible way.

A sequence of the decay of pine lumbering is that all our other timber is being sought for. And every change leaves us a land more and more fitted for agriculture. I feel sure that the mines will outlive most of us, and that farming will be more and more profitable. We have learned to work among farmers.

Is there no one who has made a fortune "in copper," who will remember that we need an associate mission house at Calumet? What "iron magnate" will think of the Menominee Range? Who has \$100 for a log chapel among



A CABIN IN THE WINTER WOODS

the homesteaders, or \$500 for a cozy whose hills thou mayst dig brass." rectory? Who will help our general missionary to travel? The fare is four cents a mile, and the half fare is quite enough for a hundred miles.

We do not own the island of Mackinac, but we have quite as beautiful summer resorts, and some of our old churches could be open every summer for tourists, where change and removals have temporarily stopped the work. Simply rectories at St. Ignace, Manistique, and Gladstone always will ensure services at these beautiful places.

The winters here are long and severe. But for a change of climate no country is more delightful. "It is a land of brooks of water, of fountains and depths of one of my friends. We do not count them in the census, though they are land whose stones are iron, and out of worth some notice.



AN OTTAWA WOMAN
A COMMUNICANT OF THE
CHURCH

In spite of everything the Church moves. Neither the social rift, nor the national peculiarity can alter the fact that our communicants and my own confirmees come from almost every race, occupation and condition. We have Indians, Negroes, Germans, French, Italians, Syrians, Scandinavians, and representatives of every religious denomination. We have plans which we may not be able to carry out in full. But it is best to mean to do something, all we can, by the help of God.

This Indian woman is a communicant.

The pretty deer were photographed not far from the cabin of one of my friends. We do not count them in the census, though they are worth some notice.



"NOT IN THE CENSUS"

A Month on the Yang-tse Kiang

BY THE RIGHT REVEREND FREDERICK R. GRAVES, D.D., MISSIONARY BISHOP OF
SHANGHAI AND THE LOWER YANG-TSE VALLEY

ON the evening of Wednesday, April 18th, I boarded the steamer *Poyang* at Shanghai for a visitation to the up river stations of the Mission. We should have completed the six-hundred-mile journey to Hankow in time for service Sunday morning, but some trouble with the engines delayed our start, and I did not arrive until late Sunday afternoon. It was a pleasure to find the members of the staff, both here and in Wuchang, in good health. This is a most important consideration, where the illness of a single person means the stopping of a certain amount of important work, simply because we are unable, with our present equipment of men, to carry "extra parts" in our mission machine. The work in Hankow and the neighboring out-stations has grown to such proportions that it takes much time to talk it over. All of Tuesday morning was spent in conference with Mr. Huntington and Mr. Roots.

Hankow, Past and Present

In the afternoon Mr. Huntington and I took a long walk in the part of Hankow below the English concession. I was astonished to find what rapid progress is being made in improving the concessions of Russia, France, Germany and Japan. Germany is far in advance of all the others in the thorough way in which she has developed her district. Good roads have been built, as well as a substantial bund, so heavily faced with stone that the summer floods will have hard work to invade it. Back of the concessions the long line of the railway embankment now stretches, and it was very interesting, remembering, as I do, what Hankow was when I first saw it nineteen years ago, to note the little engine running with its trains of dumps back and forth from the country, carrying earth to

fill in the river front before the water should rise. With the advent of railroads, Hankow will shortly become one of the most important cities. Shanghai is the only other city in the Empire that can be compared to it. With this increase in population and commerce it gains in importance as a missionary centre. We ought to be thankful that our mission is firmly established there and that we have sufficient land to enable us to expand; it would be exceedingly expensive to acquire the same amount of property now. When Mr. Locke bought our land on the concession he looked a long way ahead, and his foresight is now abundantly vindicated.

Next day, in company with Mr. Roots and Mr. Huntington, I inspected the work at St. Paul's Chapel, St. Peter's Chapel and the three day-schools. Something must be done at once with the old buildings at St. Paul's Chapel. This is not to be confused with St. Paul's Church. It is the first chapel we built in Hankow. The buildings are very old and in bad condition. When St. Paul's Church was built the mission work that had centred previously at the chapel was transferred to the new building, and the old ones have been used for different purposes since. At present a class of catechists is lodged in the building back of the chapel, and the old chapel is not used at all. The rain finds its way through the roof, and the aspect of the old place is not encouraging. It is not for the honor of the mission that the premises should be left any longer in this state. As it is not desirable to use the chapel for services, I plan to tear down the present buildings and erect on the lot a house and class-room, to be used as a school for the training of the native catechists. To leave an old chapel like this standing empty, is to give people the impression



BISHOP GRAVES AND CLERGY AT THE ORDINATION OF REV. F. E. LUND AND REV. C. F. LINDSTROM

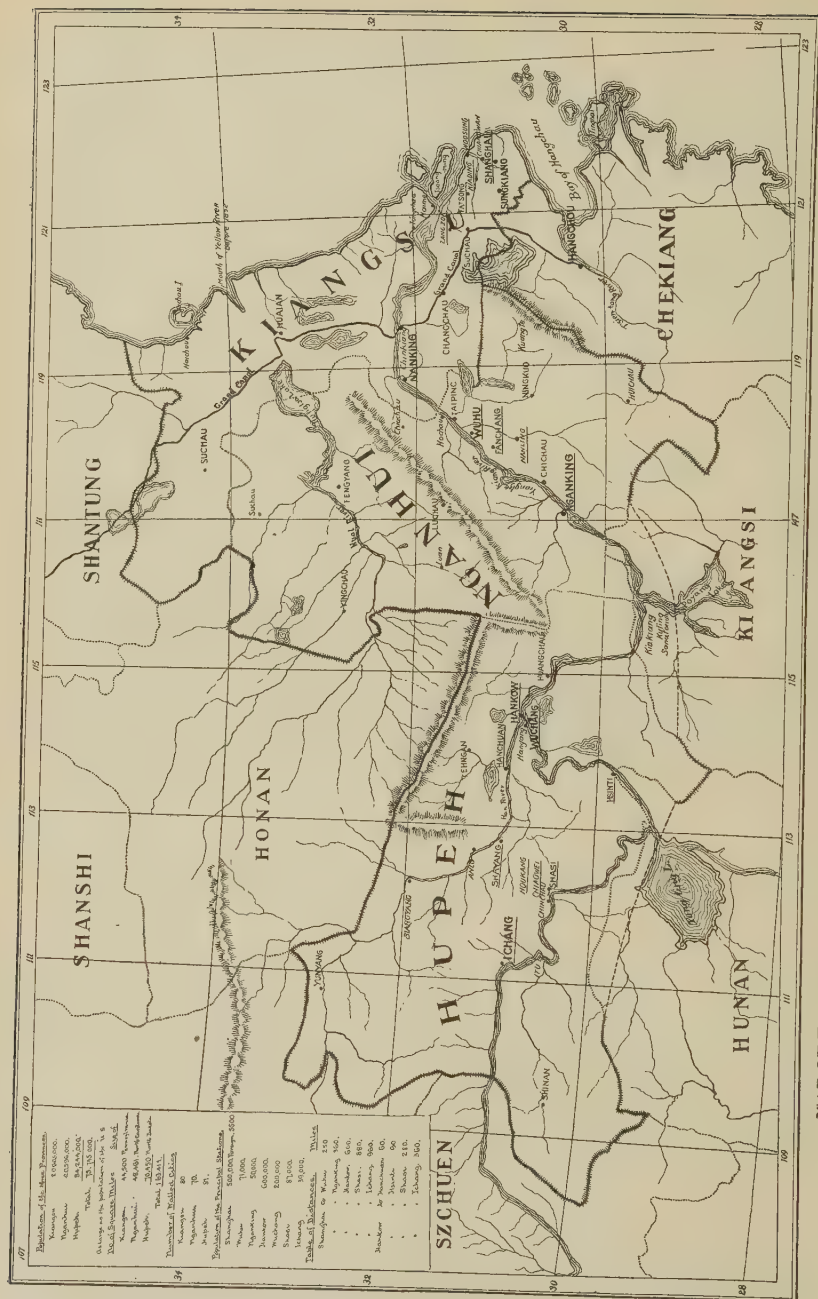
REV. G. F. MOSHER, REV. C. F. McRAE, REV. H. N. WOO, REV. E. H. THOMSON,
 REV. T. H. TAI (deacon), REV. F. H. L. POTT, REV. B. L. ANGELL,
 REV. C. C. WU (deacon), REV. F. E. LUND, THE BISHOP, REV. C. F. LINDSTROM

that the work has been abandoned. This is most unfortunate. Two thousand dollars would put the whole place into good condition and supply a needed place for the training of our native helpers. This is a most important branch of our work and needs to be done more thoroughly than we have been able to do it in the past.

The Universal Problem

In the evening, fifteen graduates of the Boone School, who are employed as clerks in Chinese and English mercantile houses in Hankow, gathered at the house in response to an invitation from Miss Huntington and the clergy, and I was glad to

see what a bright set of young men they were. Amongst them was one from St. John's College, Shanghai, who is in the employ of the China Merchants' Company. These young men are a problem. They have a good commercial education, and when they leave school step for the most part into good positions, but they seem to care very little for any education beyond what has an immediate and marketable value, and rarely pursue their studies by themselves. This is not the fault of the education they receive in this country; the same thing is true of young Chinese who have received their education in the schools of England and America. The universal spirit of mater-



MAP OF THE MISSIONARY JURISDICTION OF SHANGHAI AND THE LOWER YANG-TSE VALLEY

The boundaries of the Jurisdiction are shown by the black shaded lines

alism, which is the ruling spirit of China, takes hold of them as soon as they return, and they make no effort toward spiritual improvement. I am well aware that it is a tremendous task for any one to stand up against the prevailing low standards that surround him in China. We must remember that it is higher ideals, made operative in actual life, that our pupils need. One can hardly wonder at the way the boys devote themselves to money getting, for they often come from families where the father is earning perhaps only from three to six dollars a month. It is very hard to turn their backs upon the chance of going into business and earning at once from twenty to one hundred dollars. The "almighty dollar" still holds sway in some parts of America, so we must not be too hard on the Chinese. But sometimes one is a little disappointed not to find a few who live for higher things. I always turn to our native Ministry for comfort in the midst of thoughts like these, for there we meet many who could immensely better themselves in a worldly way, but who prefer to do the work that pays them a bare living wage,* not so much as their pupils get as soon as they leave the schools, because they have devoted their lives to the cause of religion. Here, and here only, in my experience of China, is there any such thing as devotion to a high and noble ideal pursued in the face of poverty and discouragements. That we do find it here is a fact encouraging in proportion to the lack of it in all other quarters.

A Sunday in Wuchang

Thursday and Friday I completed the inspection of the work in Hankow by a visit to the schools of St. John's Chapel and Ch'iao-kou. I examined the choir school and then crossed the river to Wuchang for Sunday, April 29th. I celebrated the Holy Communion at 7:30, took part in the 9:45 service and preached at the service at 10:45. At the last, seven children were baptized. At half-past two I told the boys of the Boone School something about the work of the Church

in the Philippines, and at six preached at English Evensong. The morning service at 9:45 is a new departure. It is intended for the pupils of the schools. The later service is attended by the adult Christians. Under the former arrangement the Christians were rather crowded and had to take back seats because it was necessary to have the boys sit well to the front under the master's eyes. The new plan relieves this crowding and makes it possible to assign to the baptized, catechumens and hearers their proper seats in the nave. This is important. Another advantage is gained in the fact that the preacher is now better able to adapt his teaching to his hearers than was the case when he had before him a mixed congregation, representing such wide differences in Christian attainment and intellectual cultivation. One is always impressed at the Church of the Holy Nativity by the order and regularity of the services, and by the reverence of the congregation and the devotion of the clergy.

On Monday I visited the day-schools at the Pao-ngan Gate and Kao-chia-hang. At the dispensary at the latter place I found Dr. Borland, his coat off, hard at work finishing his afternoon clinic. The improvements that have been made here are very noticeable. The school room has been nicely fitted up, the house for the native clergy has been rebuilt, and the dispensary put in order, brightened and enlarged. Work is going on in the part of the house that has been reserved for a chapel, and when that is finished we shall have an excellent centre for our city work. The Associate Mission has given the work there a great deal of attention and has very carefully supervised the repairs. In the evening, Mrs. Ridgley invited the Chinese and Foreign clergy to dinner, and we passed a pleasant evening together.

New Ideas for the Day-schools

We have been making some changes in the day-school system. As time goes on we may find it necessary to modify our plans in detail, but I think that we are on the right track. We have abandoned the native plan which consists only in memorizing, and have adopted a

* A Chinese deacon receives on an average about \$80 a year; a priest \$150.

method by which, as in western schools, the pupils are taught to understand what they read. We are now using primers and readers used in the Government schools in Hong Kong, and have added the study of simple arithmetic and geography. To people at home this may seem like a very simple matter, entirely unworthy of mention. One has to live in China to understand its significance. The change has been made against the

of pupils obtainable, and are heartily in favor of the new order of things.

It is a truism that in everything a missionary ought to take the advice of the natives, but after he has been in the country a good many years he will need to be reminded that the natives are not infallible, or rather, he will have reached that conclusion after various experiences that will have opened his eyes to their blind conservatism, and then he will be-



THE DAY-SCHOOL AT CH'IAO KOU

Bishop Graves explains that "the strained expression on the faces of the children is due to their conscientious effort to look pleasant"

wish of the natives, whose sole idea of education is that a boy should be able to repeat a "cart-load of books," as their saying goes. It never occurs to them that it is necessary that he should understand what they mean. Before the new system was adopted they were full of dismal forebodings that no pupils would attend, especially as we proposed to charge a small fee. Now they see the advantage of the plan, note with pleasure that the schools are full and plenty

gin to wisely disregard their opinion in things where he knows they are wrong. There is the rub. To know just when to follow the Chinese advice and just when to withstand and go counter to it is the secret of successful work. To rashly disregard it will land one in inextricable difficulties, and the missionary who does not pay due attention to native opinion makes a fatal error. On the other hand, when from a clear sense of duty you have carried out some course

of action that was against their advice, they will come to you by and by and confess that they were in the wrong, and give you the grounds and reasons for their previous opposition, which will then be seen to be flimsy enough. After all, the Chinese are no more infallible than other people.

Early Tuesday morning I went with Mr. Littell to visit our chapel outside the Wu-sheng Gate, and in the evening made an address to the congregation.

of the Boone School in the evening. The next day, in company with Miss Osgood, I visited St. Hilda's School and the new day-school. The new building (see page 375, June number of *THE SPIRIT OF MISSIONS*), is an immense improvement over the old one. Everything seems to be in excellent order. The Chinese of Wuchang have greatly changed their view of girls' schools within the past few years. There is no difficulty in getting all the pupils we are able to accommo-



A CHINESE SCHOLAR "BACKING THE BOOK"

The people here are nearly all poor, of the boatman class, but appear to be very much in earnest. Mr. Littell, who has now begun to preach in Chinese, also made a brief address. We then returned to the Compound, after some delay in getting through the city gate, which had been closed after we went out, and which the sleepy guardians were a long time in opening.

Wednesday, I divided between Hankow and Wuchang, speaking to the boys

date, and all of the St. Hilda girls now pay something.

In the evening I inspected Dr. Borland's hospital. It was a great pleasure to see it open again and doing its important work for a goodly number of patients. By keeping at least two physicians at each hospital I hope that we can prevent, in future, another closing of the hospital, simply because we have not men enough to keep it open. This necessity has sometimes been forced

upon us when the physician has left the mission or has gone home on furlough. The Women's Hospital, under Dr. Glenton, is also doing good work, although women come more slowly to the hospital than men do. It takes longer to win their confidence and induce them to leave home for treatment. There were, however, several patients in the ward, some very serious cases, two of amputation. Dr. Glenton is working hard and making a success of her branch of the mission.

In the evening I spoke to the members of St. Timothy's Guild. This is a society of Boone School boys who have organized for united prayer and work. Friday evening the native and Foreign clergy gathered at the Divinity School to talk over the work of the mission, and on Saturday afternoon the Foreign workers met me in the Church of the Holy Nativity. I spoke to them of the qualifications for missionary work.

The first Sunday in May was spent in Hankow, where I confirmed a class of twenty persons in St. Paul's Church. The members came from the three Hankow churches. This makes fifty-four persons confirmed in the city within the past six months. On Monday the first of a series of monthly meetings for the native and Foreign clergy was held at St. Paul's, for the deepening of the spiritual life by prayer and the study of the Bible.

Progress at Ngankin

Tuesday evening I started down the river, arriving at Ngankin, 200 miles from Hankow, Wednesday evening. Dr. Woodward was waiting for me. Mr. Lindstrom unfortunately was laid up with a touch of fever. Dr. Woodward and I spent most of our time together in preparing plans for the new mission buildings we hope soon to erect on the land recently purchased. The land has been cleared of squatters, but the mandarins had delayed in sealing the deeds. I did what I could, but with little effect, as they were all agog by reason of the arrival of the Imperial Inspector, Li Pingheng, on whom they were compelled to attend. At last, however, I learn that the deeds have been duly sealed.

—and Wuhu

At Wuhu, on the 12th of May, I inspected our recently purchased property, and with Mr. Lund and Dr. Lincoln, who had gone up from Shanghai to look after the health of the Foreign community for a month, as they had been left without a physician, hunted up a site for the new chapel which it will be necessary for us to open. Sunday morning I preached and celebrated the Holy Communion and confirmed five persons. The little up-stairs chapel, where our services are being held until we can build a new church, was packed. When our new buildings at Wuhu are completed we shall have a much more satisfactory station. Living and working in rented Chinese buildings is never desirable. The surroundings are unpleasant, the landlords will never keep the places in repair, and the services are necessarily held in a room where it is difficult to conduct them with due reverence.

We hope to be able to begin medical work in Wuhu. There is a hospital attached to the Methodist mission, but ours would be quite in another part of the city. In a large city like Wuhu there is much sickness and abundant room for more than one hospital.

After going carefully over the work in every station and seeing every branch of it, I am more encouraged than ever at the faithfulness and thoroughness with which it is being done. There is room for improvement, but there is no weakness resulting from carelessness. That the entire Native and Foreign staff care very much about the work and are doing it carefully is abundantly proved by what they are accomplishing.

†

It may sound very prosaic to say that the Associate Mission at Wuchang a few weeks ago placed an order with an American firm for 2,600 cakes of soap, but to any one who knows China there is a deep significance in the fact. The soap will be sold at a fair price to the scholars of the Wuchang schools. Of these there are now six; two boarding-schools, Boone and St. Hilda's, and four day-schools, one for girls and three for boys.

The Inner Working of a Tokyo Parish

BY THE RECTOR OF ST. ANTHOLIUS'S

IN the following account of a small Tokyo parish, I wish to present to the readers of *THE SPIRIT OF MISSIONS* a few of the problems connected with pastoral work in Japan. I shall adduce real cases of persons actually at the present moment members of the congregation. If I disguise their names, it is because *THE SPIRIT OF MISSIONS* is read on both sides of the Pacific, and because I do not wish my people to see themselves held up in print as examples, warning, or otherwise. For the same reason I write anonymously.

The parish of St. Antholius's, Tokyo, has a communicants' roll of about sixty names. When the present incumbent commenced his work there about four years ago, thirteen names were given to him as being connected with the mission. Of these, five existed only on paper, and the incumbent has never been able to find the persons they represented. In those days there was no proper church building, and no possibility of holding a reverent service. The increase in our numbers is very largely due to the better accommodation for worshippers.

We must, however, not suppose that all our sixty communicants are satisfactory. Far from it. The Japanese of the lower classes is, I was going to say, a migratory bird, but the term is not strong enough—he is an erring sheep. He is here to-day, he is gone to-morrow, and no prophet could foretell where he will be the day after. He will completely disappear for six months, and then, like a comet, will come back to us, and shine for a season in his proper place. We may therefore divide our communicants' roll by three, and say that the congregation has a steady backbone of twenty people. These form the real fighting strength of our little "command."

The next point to be noticed is that they all live at some distance from the church. This may be accounted for by the fact that the church is in a very crowded part of the city, where house-rents are high and motives of economy drive them away

from us. Another reason is that the native Christian, living, as he invariably does, in the midst of unsympathetic neighbors, grows to be a very shy bird. He does not want it known that he goes to church, and so he chooses, not the church next door, but the church a couple of miles away, where the neighbors cannot see him. It is a very natural feeling, but it makes the work of pastoral visitation far harder.

But further, as one begins to stay longer in Japan and learns to win the confidence of the people, one finds that in these lower middle classes the one great source of misery is debt. Till a few years ago I never realized what a vast amount of petty indebtedness there is in Japan, and what a hindrance it is to true spiritual growth. It is a constant problem how to help some of these people without pauperizing them. To be prosperous in Japan at the present moment you have to be young, active, and thoroughly *up to date*. The people of the lower classes who are over forty are steadily going to the wall. It is quite sad, but it is an inevitable consequence of the change which has come over our economic system in recent years.

The senior member of St. Antholius's—we will call him Mr. Chesterfield—is an honorable exception. He has been a long time in his present position and has always received a regular salary. The same may be said of his son-in-law, who is our Croesus and is doing well in business. But alas! the more he prospers in business the more he finds it difficult to come to church. His engagements have become very numerous, and he says that even in America men of business are at times absent from their places in church. One of our returning comets, of whom I spoke just now, has recently come to join him in his office, and a younger member of the congregation, Mr. Westvale, is looking in the same direction.

Mr. Soft Shell has had a chequered life. As an orphan he was early left to the guardianship of an uncle with whom he

was never on good terms (my experience makes me think that the fault was not all the uncle's). The uncle disinherited him, and he came to Tokyo, where he went through every shade of misery until he was picked up by a Christian lady who proved herself a true friend to him. He is not perfect yet, but he is learning to be truthful, humble and reliable. Every virtue he possesses he owes under God to Christianity—not Christian books or Christian sermons, but the personal, loving, Christian influence, which will rebuke as well as exhort. Mr. Willowfield is a similar case—a man who can only be led by personal care.

Perhaps the most perplexing case is that of Mr. Nowell and his family. Mr. Nowell is a Chinese scholar and a teacher of the Chinese language of average ability. Such men are not in great demand. Two years ago he went into partnership with a retired military officer, and set up a school which maintained a struggling existence, such as schools in Japan often have. His partner took to gambling, got heavily into debt, and then shot himself, leaving his liabilities to Mr. Nowell. The creditors have since then been giving him and his family a very poor time, and all his daughter's finery has gone to the pawn-shop. Being only a teacher of Chinese, in a town where the teaching profession is overcrowded, he found it difficult to get anything to do. Then he got into an insurance office, which employed him from October, 1899, to January, 1900, and only gave him a fortnight's wages, after which exhausting effort the company failed, not altogether to Mr. Nowell's sorrow. At last we have secured him employment, but the salary just enables him to pay current expenses. The case is complicated by a social pride which makes them afraid of compromising their dignity for fear, when the present tyranny is overblown, they should be unable to find a suitable husband for their daughter.

The women of my flock I do not know as well as the men; though I have long since abandoned the attempt to speak the men's language and content myself with the simpler dialect in vogue amongst the members of the talkative sex. They are

good souls—almost too kind, in their proffered hospitalities of tea, cake and *o soba*,* and they startle me sometimes by their realistic belief in the efficacy of prayer. But they have their social distinctions and jealousies which require a certain amount of tact in the handling. I notice with sorrow at times that the wife of the one-armed newspaper vender in active service is not considered to be the social equal of the retired postman's wife.

My readers will be getting tired of my little parish and its petty affairs, and I feel that I must draw my article to a close. There is nothing heroically grand about our people; perhaps there was not much about the Christians of the first century. It required the fires of persecution to bring out the latent heroism. In the meantime, the real winning power of Christianity lies in its active sympathy. The world is full of sorrow, full of the weary and heavy laden, and the pastoral ministries of the Church are the true voice of Him who said, "Come unto Me, ye weary, and I will give you rest."

Japan Notes

IN Japan a diocesan convention or synod is known as *Chihokwai*. The first over which the new Bishop of Kyoto has presided had some interesting questions to consider. Chief among them were these:

1. The question of establishing a school for boys in Kyoto. The synod seemed to be unanimously in favor of such a plan, but the chief obstacle is the ways and means. In order that the wisest action might be taken, it was decided to refer the matter to a committee for investigation and report to the Bishop before his return from the United States.

2. The question of endeavoring to bring some of the many students at Kyoto into touch with the Church was also raised. The proposition was made to open a boarding-house near the University in which the students might find accommodation with Christian surround-

*Buckwheat macaroni.

ings. The committee was also asked to look into this matter.

3. Perhaps the most important question before the synod was that of increasing the number of workers. The general opinion seemed to be that the key to the situation was found in the salaries paid to the native catechists. These are so low that it is with the greatest difficulty that they can support themselves and their families without running into debt. Financial anxiety results in unsatisfactory work; it hampers their usefulness and, at times, even makes it necessary, in justice to those dependent upon them, to give up their work. In secular employments, all of them can command much larger incomes. Bishop Partridge hopes to be able to overcome this difficulty in the future.

APRIL 29th will ever remain one of the interesting dates in the Japan Mission. On that day, in Holy Trinity Ca-

thedral, Bishop Partridge baptized the first mute who has received that Sacrament in Japan.

AN interesting group of inquirers are preparing for Baptism at St. Timothy's Church, Saki. Among them are to found bankers, Buddhist and Shinto priests, and a number of other young men. A class of four, baptized recently at Miadzu, included a newspaper proprietor, a printer, a school teacher, and a workman in one of the local factories—all of them highly-respected citizens.

THE students of the Tokyo Music School have organized a "Sacred Music Society" for the more careful study of Christian music. They hope in this way to be able to do some work for the extension of the Christian religion among the students of the school.

Africa

THE Rev. R. C. Cooper writes from Grand Bassa, June 13th, that the entire debt of \$435, resting on St. John's Chapel, Lower Buchanan, has been provided for and that the building is now ready for consecration.

THE school at Cape Mount has now enrolled more than 160 scholars. It is impossible to admit any more, though applications are made almost daily.

EASTER decorations, in a land where palms, ferns, evergreens and flowers abound is a comparatively simple matter. Bishop Ferguson is, therefore, able to report that Easter, 1900, saw all of the churches and chapels of the Liberian Mission abundantly decorated for the festival. The example of the Church people is being followed more and more, he says, by other Christian bodies, both in the matter of decorations and in the holding of special and appropriate ser-

vices. The Bishop spent the day in St. Peter's Church, Caldwell. The children of St. Augustine's School, Gardnerville, where there is at present no church building, came to Caldwell in time for the first service at dawn. At the half-past ten service the Bishop preached and confirmed eleven persons, nine of whom were from St. Augustine's. At the afternoon service three pupils were baptized. Between the two services the Sunday-school festival was held, at which the children were catechised and presented their Easter offering, amounting to \$3.61. This has been forwarded to the Missions House in New York. The Bishop, commenting upon this fact, points out that there is a very general disposition on the part of the native schools to join in the Lenten offering. St. Andrew's School, Grand Bassa, is the leader in this respect. He finds, too, that there is a notable missionary spirit in St. Andrew's congregation, as manifested by the recent extension of their work from Buchanan to Edina, across the river.



HEATHEN KAFIRS NEWLY COME FROM THEIR HOMES TO THE MISSION
KRAAL AT ST. COLOMBA'S HOME

English Church Missions in South Africa

BY THE REVEREND EDWARD OSBORNE, S. S. J. E.

II.

THE mission for full-blooded natives in Capetown referred to last month forms part of the work of St. Philip's mission, under the care of the Society of St. John Evangelist, but it bears the separate name of St. Columba.

The men who come to Capetown are almost all unmarried, their desire being to earn and save money and return home and buy cattle that they may marry and settle. A gift of cattle to the parents is a necessary condition of consent to the wedding. The temptations to which these men are exposed are very great, the chief being the want of decent lodgings. St. Columba's Home provides this for about one hundred, each man paying somewhat less than he would in a place where twelve or fourteen crowd into a room ten feet square.

Besides lodging room there are a school-room and chapel, a resident catechist, and a priest who visits daily. Night-schools and Sunday-classes provide for religious instruction which all who come

receive, a short lesson being always given at the evening prayer of the family.

Those whose hearts are moved to desire more become "hearers," and later on are admitted "catechumens" and permitted to attend at the Holy Eucharist, being dismissed after the sermon with prayer and a blessing. The catechumenate lasts two years or more, both for perfect instruction and the building up of Christian character. Then, if all has gone well and the catechumen has persevered he is baptized. All baptisms in the mission are by immersion, a tank for the purpose existing in the floor of the mission chapel. Few sights are more impressive than to see a row of stalwart men going down one after another into the water with humble, quiet manner, and bowing down into it, "buried with Christ in Baptism." When possible the baptisms take place on Easter Eve followed by Confirmation on the same night or on Easter Monday. After perhaps a short delay the newly baptized proceed to Holy Communion. Once a

month the whole Communion Service is sung in Kafir, and the people take great delight in it. It is at this service that the catechumens are present.

Many who have worked among the heathen have noticed the wonderful change in face and almost in feature that follows upon the acceptance of the Christian faith and Christian life; perhaps nowhere can this be better seen than among the simple Kafirs of South Africa.

Nearly two hundred men have been

they exert when they return to their homes. The writer remembers meeting a Kafir who looked in trouble. "What is the matter, John?" "Master won't pay my wages." "Why not?" "Because I have left him." "Well, but why did you leave him?" "Father, he curse me so. I am Christian man, I cannot stay and be cursed so." He did not go back nor did he get his wages.

Another, also working for a white master, risked the loss of place and wages rather than work on Good Friday;



CHANGED LIVES AND CHANGED FACES
CHRISTIAN KAFIRS OF MANY TRIBES IN CAPETOWN

baptized in fifteen years, among the latest being two sons of Lobengula, the great Matabele chief, who are being educated at Mr. Rhodes's expense at the native college at Capetown.

If it is asked whether all stand firm we should have to say no, and that the one cause of falling from the faith is strong drink; if they could keep from that almost all would stand. But such good Christians they make! One of the cheering things of the work among these men is the constant reception of reports of the good lives they lead and the influence

and yet another would not work on Sunday because it was his Communion Sunday and he must go. Many stories of real sacrifice could be told, and one man at least, Bernard Mzeki, going as a teacher among the heathen in Mashonaland laid down his life in martyrdom.

The number of native women and children in the city of Capetown is small, but some of these have been gathered into the fold and are making Christian wives for Christian men.

Mention must be made in connection with this diocese of the work of the All



HOUSE OF MERCY, LELIEBLOEM, CAPETOWN

Saints' Sisters of the Poor from London, who have worked in Capetown some twenty-five years, having an orphanage and schools for colored and white children, a House of Mercy for about forty colored and native women, and other mission works.

Many of the men just spoken of come from the Diocese of Grahamstown, in which there is a large extent of country given over to the native life and covered with heathen kraals into many of which no message of the Gospel has yet come.

Perhaps the best mission work in that diocese is at Keiskamma Hoek, where the Rev. C. Taberer has for many years carried on good schools and well conducted industrial institutions. The whole country around is stocked with tin-ware made by his Kafir boys. As far back as 1876 the native Christians here raised the greater part of \$5,000 for a new church building for the mission. Many have gone out from this mission to aid in evangelizing their own people.

A story of the taller of the girls in the picture is worth telling. She was

baptized at Capetown, but returning to her home in a country district in the eastern part of the colony she found no



CHRISTIAN GIRLS OF THE DIOCESE OF GRAHAMSTOWN

church. She wrote to the clergyman who baptized her, "There is no church here. When we were here before and did not know about God this did not matter, now the church is twelve miles off. But we walk there every Sunday and make nothing of it!" Later she had the opportunity to teach sewing in a Wesleyan Mission School. But when Sunday came and she found she was required to attend their chapel she refused, and again wrote: "I could not do that. To give up the Church for the sake of what I got for teaching sewing would seem like selling my Church. So on Monday I packed up my things and went home. Did I do right?"

Higher education is provided for native boys and young men in the Kafir institution founded at Grahamstown in 1860. But here, as at the colleges in other South African dioceses, it is found that the far larger proportion of the students learn the value of education from a money point of view rather than for the work of the Church. Too many go off into business, or get employment under the government. Not all, however, disappoint the hopes of their teachers. There is a man now devoting his whole life to teaching his family and tribe the Christian faith, who gave up a place worth \$800 a year, and receives only \$200, the allowance of a catechist.

The dioceses of Capetown and Grahams-town divide between them Cape Colony proper and contain the oldest settlements, a large proportion of the people being white, either English or Dutch. The Diocese of St. John's, which lies beyond them eastward, is a thoroughly native and missionary diocese, whites of any nation and off-colored people being few in number. The Bishop is a thorough missionary of many years' experience, who has completely mastered the difficult Kafir tongue, and not only speaks fluently but thinks in that language.

The whole diocese is covered with little mission stations, large centres of work being at Umtata, St. Marks, and Tsolo. The first native priest, the Rev. Peter Masiza, was ordained in this diocese in 1877, a faithful man who, in advanced years, recently saved up money that he



JAMES GABOULA AND MERCY NDILELE IN THEIR BAPTISMAL DRESS

might go and visit the Holy Land and see the place of the Saviour's birth and tell his people of it before he dies. There are several other native priests and deacons now, and so well are some of these men qualified for their work that the white residents, in some places, are quite content with their ministrations. Some of them can minister in three, or even four, languages—English, Dutch, and one native dialect, besides their own. At the last Provincial Synod, answering to our General Convention, the Rev. J. J. Xaba represented the Diocese of St. Johns—the first native priest elected to that honor.

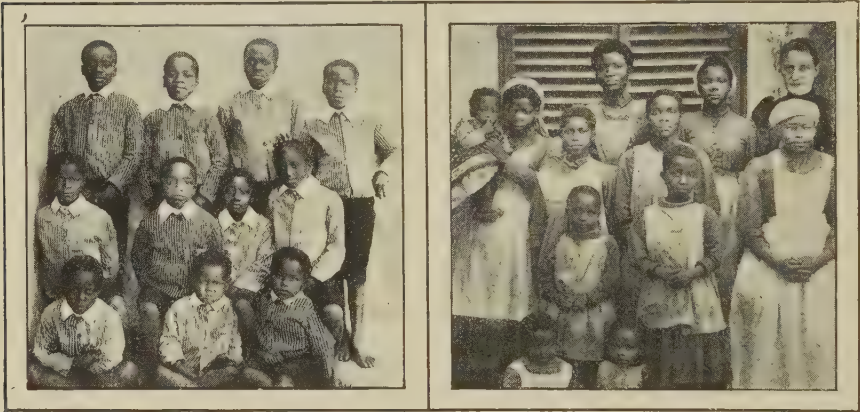
Mission work among the natives of South Africa has one advantage over that in many other countries, in that there being no religious system among the people, there is no organized opposition, as, for instance, from a hostile priesthood in India. But the opposition arising from social customs and abominable rites is very great. It is because they will not take part in these that young Christians have often to undergo much persecution, and may become outcasts among their friends. The girl in

the accompanying picture is one who has thus suffered. Twice her heathen relations have removed her from every Christian association and striven to force her to give up her Christian garments and return to the "red blanket" and become the wife of a heathen polygamist.

The prevalence of witchcraft is a terrible hindrance also to the acceptance of the Faith, fear of death by bewitchment being a very real thing. So great a hold has it on the minds of the people, that even Christians of many years' standing find it hard to believe there is nothing in

found, that they may plan their journey so as to rest at such places. They are always sure of a welcome, and may freely partake of all that is in the house or hut.

A proof of the reality of the Christian life in the Christians of the Church and of their steadfastness in the faith is seen in their attitude toward certain native Christian sects which have lately sprung up. The Methodists and Presbyterians, as well as the Independents, have long had large missions among the Kafirs, and their members number many thousands. Among these, chiefly we believe among the Methodists, several na-



CHRISTIAN WIVES FOR CHRISTIAN MEN

it. An evidence of the faith the heathen have in it came before the writer when a woman brought a witch-doctor into his presence to frighten him into returning to her her daughter of seventeen, whom she had sold for \$2.50 to an evil man, and who, having run to the mission for protection, she wished to recover that she might sell again. That a heathen woman should suppose that a black witch-doctor could frighten a white priest has, of course, its amusing side.

The Christians stand by one another well, and it is not uncommon, when any of them are going on a journey into country districts, for them to inquire beforehand where Christians are to be

tive religious bodies have come into existence, called "Tilites," from their founder, "Mountain Men" who go on the mountains to pray, and, the most important, "the Ethiopian Church." The one aim that all these have is to get rid of white teachers and white influence, and to have religious societies of natives only. It is said that, to some extent at least, these separatist bodies have been encouraged and helped by black teachers and preachers who have gone to them from the colored Methodists of America.

But, however that may be, these new bodies have made no converts among the members of the missions of the English Church. The native Christians under-

stand the necessity of a creed, and they fully appreciate order and authority. They quite understand the difference between the Church with her Apostolic Order of bishops, priests and deacons, and are not willing to surrender this for systems having their origin in the passions of men.

While this is so, it may be wise for the rulers of the English Church to take note of the desire for self-government in the native mind, and not to overlook it in forecasting and planning the future of the native Christian Church of South Africa.

(To be continued.)



NATIVE CATECHISTS

On the right is Bernard Mzeki who Suffered Martyrdom in Mashonaland

Two Centuries of Service

Being an Account of the Inaugural Services of the Bicentenary
Commemoration of the Society for the Propagation of
the Gospel in Foreign Parts

BY THE BISHOP OF ALBANY

THE service which opened the bicentenary celebration of the S. P. G. on the 16th of June in St. Paul's Cathedral was a very noble act of worship and thanksgiving. The enormous building, warmed and lighted that day with a rare flood of sunshine, and echoing in its own most musical way to every touch of the master's hand upon the organ and every tone of its unequalled choir, was filled in choir and dome when we entered—twenty-five

bishops with the Archbishop of Canterbury and 250 vested clergymen—a goodly array which reached from the great west doors to the choir steps. The processional hymn was one which I had written for the occasion. The Bishop of London was celebrant, the Bishop of Winchester reading the Epistle, and the venerable Bishop of Durham the Gospel, in his own reverent and impressive way. The Archbishop of Canterbury, to my great surprise, was only “present,” not.

even giving the benediction. I preached as best I could under the restraint of a manuscript, constricting the strong emotion of standing where I did and before whom, with the great past behind in which America is so deeply concerned, and the greatest future ahead for which she is so largely responsible.

The next day I preached in the morning, in St. Peter's, Cranley Gardens, a strong and important parish in the west of London, where I found myself welcomed by the Rev. Dr. Ridgway, whom I had met in Aberdeen at our Seabury centenary, when he was Dean of Glasgow. In the evening I preached in Westminster Abbey, to a congregation that filled the nave from end to end.

On Tuesday afternoon the Bishop of Kentucky and I were together at the great public meeting in Exeter Hall, when we were all stirred with the enthusiasm of the place, the crowd, the subject and the time. The Archbishop presided. The Secretary of the Society said the prayers and the hymns were sung by everybody, led by the boys of the Chapel Royal choir in their picturesque red coats. The Archbishop made the opening address, as only he can. Some one described his preaching by saying, "the volcano grumbled for a while and then out poured the hot lava." It is the speaking of a man whose first characteristic is reality. Thoroughly accurate, earnest, impressive, his words fall like the blows of a hammer on an anvil, with the insistent and incisive emphasis of his customary zeal for missions. He is never greater than when he is speaking on this subject.

The Marquis of Salisbury moved the first resolution and I seconded it, "recognizing with devout and humble thankfulness to Almighty God the measure of success which has been vouchsafed to the Society's labors in planting the Church in the British colonies and evangelizing the heathen"; and adding that "the constantly expanding territories, which are subject to Her Majesty the Queen, especially in Africa and India, constitute an imperative demand upon the Church of England to meet, on a corresponding scale, the growing responsibilities of this Chris-

tian Empire." Of course the fact of his presence there, as Prime Minister, meant much, and what he said was full of deep religious interest. I was pleasantly reminded of the part taken in the Ecumenical Conference on Missions, in New York, by the President and an ex-President of the United States and by our Governor of New York. The Premier's words were weighed with the nicest accuracy. His attitude was naturally that of a Christian statesman, rather than of an individual Christian, and seemed more concerned with the "Foreign Office," than with Foreign Missions. Many people considered his language was rather a wet blanket. I did not think so; and I thought still less so when I came to read the speech. It was rather well described by one of the bishops, as a speech "in which the praise was rather too faintly implied and the blame rather too fully expressed." But, of course, the head of the Foreign Office and her Majesty's Government, whose words are weighed the world over, as perhaps no other man's are, speaking at a time when England and the other powers are obliged to send gunboats to protect their citizens in China, many of whom are missionaries, needed to speak with very guarded caution. Fortunately I had no such restraints and could take up freely both parts of the resolution, the appeal to gratitude for the success of the past, a gratitude which should be a lively sense of *services* to come; and the appeal to the sense of responsibility for the increasing and enlarging demands and opportunities of the future.

The Bishop of Winchester spoke with great force in introducing the second resolution as to the past work of the Society in bringing about "the spiritual federation of the Anglican Communion by encouraging the formation of provincial and diocesan organizations" and its future purpose to continue this work and thereby multiply the spiritual bonds which are the surest pledges of the Imperial federation of the widely severed portions of her Majesty's dominions. The Bishop of Kentucky was in his brightest and best vein in seconding the resolution, telling the story, out of his

own experience, of what organization had done in restoring and retaining the union of the Church, North and South, at the close of the Civil War.

The other speakers were Sir John Kennaway, the earnest and able President of the Church Missionary Society, who, with exceeding tact and delicacy, dealt with some of the Prime Minister's suggestions, counselling courage together with caution; and the Right Hon. John G. Talbot, member of Parliament for Oxford, who urged with his lips what he illustrates with his life, the responsibility of the laity for service in the Church. His generous allusion to our coming across from America in the interest of the work of the Society was gracefully made and cordially received. I was glad to be asked by Mr. Tucker to announce that an American gentleman in London had sent £1,000 on Monday to the Bicentenary Fund.

Some other missionary occasions were of great interest to me. The monthly meeting of the full Committee of C.M.S. was held on June 12th in the large room of their Mission Building in Salisbury Square. I had been kindly asked to be present and receive a welcome from the Committee, as representing our Board of Managers. I went very gladly and found a goodly gathering of clergy and laymen, with Sir John Kennaway in the chair. It was a pleasant reminder of the meetings of our own Board, and the subjects under discussion had a very familiar sound. The chairman welcomed me in a cordial and earnest speech, to which I was glad to make reply in words of sincere sympathy. I confess that I was deeply impressed by the tone of the men and of the meeting. Differing from the tastes and training of my own religious experience, it was perhaps all the more striking to me in the simple reality and directness of their manner of addressing God in their prayers for us, for the martyrs in China, for our country and Church, and their own; pouring into God's ear the thoughts and feelings of the moment and the whole circumstance and personality of the occasion.

The other meetings had to do with other

phases of the one work. In the Church House, on the same day, I was glad to speak, not for the first time, in the interest of the Archbishop's Assyrian Mission, His Grace being in the chair and making the opening and closing addresses. We have a small share in this undertaking, one of the clergy of the mission being in our Orders, and a committee of American Churchmen being interested to help it on. Its line is quite parallel to that laid down in the conduct of our own Mission to Greece. And much emphasis was laid throughout the meeting on the truly Catholic character of the plan, as not seeking to Anglicanize the Assyrian Christians, but only to help them in the reformation and upbuilding of their Church along the old and primitive pattern, by giving them opportunities for education and enlightenment.

The last gathering was concerned with Home Missions. I went with the dear Bishop of Rochester to the annual meeting of the Rochester Diocesan Society in St. Martin's Hall in London. He and the Bishop of Southwark spoke, as well as Lord Dartmouth and two of the clergy, who told the story of their own work in the south of London. And it was a noble story of devoted labor under overwhelming difficulties, owing to the dense crowding of the population and its continual increase from year to year. The Bishop's own devotion to this part of his diocese, his intimate acquaintance with all its details, and his close touch of service and sympathy with his clergy, made his address most effective. I was glad in my own speech to reply in slight degree, and to recognize most gratefully the service which the Bishop rendered us in America when he came to the meeting of the Brotherhood of St. Andrew three years ago.

So we have been steeped in Missions of one kind or another, with a growing sense of oneness between the Churches and in all this common work, because the Life in all is the Life of Him in Whom is neither Greek nor Jew, barbarian, Scythian, bond nor free. May He, more and more, be all in all.

WM. CROSWELL DOANE.



ONE OF THE GREAT GATEWAYS OF PEKING

Memories of Peaceful Days in Peking and Tientsin

BY MRS. A. T. TWING

SOMETIMES very trifling things vividly recall the past. To-day it is a half dozen visiting cards, one of them bearing the inscription, "Mr. Charles Denby, Envoy Extraordinary and Minister Plenipotentiary of the United States," another, "Charles Denby, Jr., Secretary of the Legation of the United States," and a red and gold dinner card, with my own name on one side, and "C. Denby" pencilled on the other.

Looking at them, I seem to see myself walking in the little garden of the Hotel de Peking, gathering red China roses, and Mrs. Denby coming along the path to meet and welcome me. And then I fancy myself at a large dinner party at the beautiful house of the American Legation, the dinner table profusely decorated with the same red China roses, and hear Col. Denby say, as I

sit at his side and he writes his name at my request upon my card, while we talk of English life and English rule in the Far East: "Wherever English people go, they carry with them law, literature and religion."

Mrs. Winslow and Mrs. Morgan, of the United States gunboat "Monocacy," were among the guests, and the next day, Sunday, as we were walking home from church, Mrs. Winslow asked me if they might join our party in going to the Great Wall and the Ming Tombs, following the request by a little note in the evening, which is by me now, in which she says: "Mrs. Morgan will leave her baby in Mrs. Denby's care, and we go quite prepared for any emergencies as regards accommodations, etc. Col. Denby says there will be no difficulty in regard to getting quarters at the inn, as there is an extra inn to which an

overflow could be turned. It would be an added pleasure to the trip to go with you, though I am not the least afraid to go alone with our excellent 'boy,' but the Colonel seems to wish us not to run the risk, and I do not like to act contrary to his advice."

We were travelling companions for three days, with the Misses O. E. P. and C. P. Stokes, Mr. James Stokes, their cousin, Dr. Atterbury, a well-known Presbyterian medical missionary, and our Chinese cavalcade of twenty men, the ladies riding separately in mule litters, the gentlemen on horseback, and our nights being spent in the most primitive of Chinese inns. How little we thought, in the interest and excitement of the expedition, and among all the wonders of the way, that Mrs. Winslow's earthly life, with all her keen sympathy for China and its people and the missionary work that is being done among them, would soon be ended, and that the land through which we journeyed without one anxious thought or care would soon be a scene of blood and carnage and of martyrdom.

That was in October, 1896. Our own party left Shanghai on the S. S. "Wuchang" at eight o'clock on the morning of Tuesday, October 6th, and had a cold and stormy passage of two days to Chefoo, with the mercury below 60°, after having it at 86° in Shanghai the week before. We had a Baptist missionary for a fellow passenger, a Mr. Sears, dressed in Chinese garb, with his wife and two little children. They landed at Chefoo, to go a ten days' journey by mule litters to their station in the interior. The pictures of their home which they showed us were very pretty, but the most of their missionary work was done from house to house, sleeping and eating with the Chinese in their own homes. Mr. Sears told us that he spent at least one hundred nights of the year in Chinese houses. Before leaving us, he kindly acted as our guide in calling upon Mrs. Nevius, widow of the Rev. Dr. Nevius, so widely known by his writings and his



BISHOP SCOTT

Of the Church of England North
China Mission

many years of missionary labor, the captain of our steamer sending us on shore in the Company's boat, with its agent for escort, and promising not to sail without us. Mrs. Scott, the wife of Bishop Scott, was visiting Mrs. Nevius, the Bishop himself being then in Corea, and it was a pleasure to meet her, since neither of them would return to Peking until after we had left.

We arrived at Taku Forts on Friday, October 9th, barely in time to catch the tiny train at 5:30 P.M., the last that night, and were glad enough to have Dr. Atterbury greet us as we stepped from the car at Tientsin an hour and a half later, and to feel that he would pilot us from that time on. We had first to wait while twenty coolies collected and carried our luggage, big pieces and small, then walk a short distance in the dark, then cross a narrow river in a *sampan* where a bridge had been washed away, and then take *jinnickishas* to the hotel, the "Astor House," a procession of seven, with all the coolies and the luggage trailing along by our sides. Our coming created quite an Oriental commotion, but its style was followed by Oriental difficulties. The hotel was full, but the drawing-room was speedily con-

verted into a bedroom for the three ladies, the gentlemen and the maid and valet being stowed away somewhere.

Sunday was a quiet day, with service in the morning at the chapel of the English Consulate, conducted by Mr. McIntosh, a lay-reader, the chaplain being temporarily absent on other duty. There was an excellent organist and choir-master, and, although there was no choir and only about twenty people in the congregation, the whole service was sung—*Te Deum*, Psalter and all—and very well, too. As there was no second service at the English chapel, we went at

Our three days' journey from Tientsin on the Pei-ho River was made in the customs boat "Lucy" and a Chinese house-boat, the railroad being not yet completed. We reached Tungchow at eleven o'clock on Thursday morning, and Peking, thirteen miles further on, by canal boats, at half past four, where Peking carts carried us to our hotel.

In these same carts, or in sedan chairs, we saw all the most famous sights of the city on Friday and Saturday, the view from the city wall, the Observatory, the Examination Halls, the Yellow Temple, the Confucian Temple, and we paid



"PEKING CARTS CARRIED US TO OUR HOTEL"

six o'clock to a union meeting of missionaries, and afterwards to dine with the Rev. Mr. and Mrs. Aiken, who had called the day before to invite us. Mrs. Aiken, formerly Miss Lockwood, of the Church of Zion and St. Timothy, New York, died October 28th, 1899, and I met Mr. Aiken again the following January, on his return to America with his motherless little boys, and saw him several times during the sessions of the Foreign Missionary Conference. The Rev. Mr. and Mrs. Lyon, Miss Pike and Miss Roberts were other missionaries we met in Tientsin. In these anxious days, remembering that restful Sunday, I cannot but recall them with renewed interest.

visits to the Presbyterian Hospital, meeting Mr. and Mrs. Cunningham, Mr. and Mrs. Whiting, and Mr. and Mrs. Gill, and to the most interesting Mission for the Blind, under the charge of the Rev. W. H. Murray.

Mrs. Scott had written from Chefoo of my coming, and the Rev. Mr. Allen, who had charge of the services at the chapel of the British Legation in the Bishop's absence, called immediately after our arrival, while a cordial note from Dr. Marston was waiting for me, inviting me to be her guest.

This kind invitation I could not accept, but we all had afternoon tea with Dr. Marston and Miss Wollaston, and saw their simple home, and that of Bishop

and Mrs. Scott, the chapel, where a native Christian was practising familiar hymn tunes on the little organ, and the whole mission compound, under their guidance; and Dr. Marston came to *tiffin* with us on Sunday, with the Rev. Gilbert Reid, of the Imperial University. A late letter from her, written in Shanghai, the 2d of last May, on her way home to England for her vacation, led us to expect her in New York in June, but a later message brought us the tidings of her death in Japan.

On Sunday morning, at eight o'clock, I seem again to see myself, going from the hotel alone to church, our Chinese servant walking in a very dignified way before me, his long queue hanging down behind, while close by the gate three splendid camels, kneeling down and resting, turn their heads slowly and look at me with big, appealing eyes. At the

eleven o'clock service all our party were there, and the Denbys, Mrs. Winslow and Mrs. Morgan, Sir Claude Macdonald, Sir Robert Hart, Mr. Reid in Chinese costume, Dr. Marston, Miss Scidmore, author of *China: The Long Lived Empire*, and other newly formed acquaintances. We stopped to speak together, and walked in little groups past the several Legations, just as we might have done at home, the strangeness of a far-distant foreign city being almost forgotten in association with those who were of one speech and one faith with ourselves.

The memory of that peaceful and pleasant scene remains with me, even in the midst of the tragedy of the present summer, an earnest of that far fairer country where, beyond all the tumult and the terrors of this earthly life, there abides Eternal Peace.



UNITED STATES LEGATION, PEKING

The Literature of Missions

China: The Long-Lived Empire

BY THE REVEREND J. ADDISON INGLE

MISS SCIDMORE'S latest book, *China: The Long-Lived Empire*,* has been published at an opportune moment. All the world to-day is eager to know something more or something new about the Empire and the people who have apparently hurled defiance at the other three-quarters of the human race. Miss Scidmore has made numerous visits to China, and has had unusual opportunities to acquire information. The title is perhaps a bit broader than the scope of the book, which is an account of the author's visits to Peking and its environs, Tientsin, Shanghai, Hangchow, Canton and the treaty ports on the Yang-tse River.

The writer handles her pen with a light touch and some of her word-painting is very striking. She has incorporated in the book a large amount of information concerning the country and people, put in an interesting and attractive way that bears witness, not only to careful reading, but to an intelligent use of eyes and ears.

Of most interest to the general reader of to-day is the account of Peking and the Foreign Legations, where the world-tragedy of the dying century is being enacted, and the struggle between light and darkness, progress and stagnation, is at its height. After reading the author's description of the buildings and their situation, we are better able to picture the scene of the heroic defense our countrymen have made, while her stories of the slights which the Chinese Government have consistently imposed on the Foreign Ministers show how inevitable was some such outbreak as the present. The only wonder is that it was so long delayed.

The short statement, on page 145, of the difficulties under which an American Minister carries on his official duties applies equally to all our consular officers in China. The subject might well have claimed more space. All American residents in China feel keenly the disadvantage to which the representatives of this country are put, both in the lack of training for their office, and in the niggardly incomes which they receive. Republican simplicity may be a very good thing in most cases, but in half-civilized countries, where the standing and authority of an official are indicated by the style which he maintains, the respect due to the representative of a great nation will rarely be accorded him, if his private and official establishment be only that of the average resident. When to this is added the further and greater disadvantage that he does not speak the native language, and comes to his post entirely ignorant of the customs of the people, and untaught in the peculiar methods of diplomacy which alone are effective with inferior nations, it will be easily seen that American interests have not and cannot have as good protection as those of other nations.

The chapter on "Christian Missions" is the most unsatisfactory in the book. In the first place, it occupies only seven pages out of a total of over four hundred and fifty. More than that, it is chiefly concerned with Roman missions, past and present, in Peking. Allusion is, however, made to a recent occurrence which is of great interest to all who are concerned with missionary work in China—the securing for Roman missionaries of official rank in their intercourse with Chinese officials. This, the author says, was accomplished by the French Bishop Favier, without diplomatic aid. She

* The Century Co., New York, \$2.50.

adds that this action, "by exalting all Catholic missionaries in provincial Chinese eyes, has greatly incensed all Protestant missionaries, and, some believe, has imperilled them."

We doubt, from our own experience, that the missionaries are incensed; we know that they are indignant, as they have a right to be. For this ecclesiastical wire-pulling, in which the Roman Church is so expert, does unquestionably imperil the work, if not the personal safety of all other Christian workers, and we shall not be at all surprised if we learn, when the causes which hastened the present murderous outburst of Chinese hate have been fully brought to light, that the political meddling of the Roman Church is largely responsible for it.

We are not speaking from general information, but from the experience of a residence of nearly eight years in China, when we say that a large number of the recent so-called "anti-Christian" outbreaks in China have been "anti-Roman," and a protest against the high-handed way in which the priests of that Church have undertaken to override the laws in the interest of their followers. In Kirin, Manchuria, Swatow, in Canton Province, and along the Yangtse River, they have upheld their people against the officials in their lawless deeds, often directed against other Christians. In and about Hankow we have had hundreds of applicants for Baptism who were actuated solely by the hope of securing protection from, or revenge on, the adherents of the Roman Church, who, supported by their priest and the French Consul, were persecuting them. We cannot resort to like methods; the Chinese officials are afraid of the French; our Consuls are usually powerless in such cases, and our work has suffered severely. Is it any cause for wonder that missionaries feel aggrieved and the Chinese alarmed at the recent turn of affairs which has, to a certain extent, made legal—certainly made easier—such interference on the part of the priests of the Roman Catholic Church?

The space given to the general subject of "Christian Missions" is, as we have said, utterly inadequate. Not only now,

but for a long time past, it has been a subject of great importance, and one in which a considerable portion of the reading public is interested. We regret that so skilled an observer and narrator should not have thought it worth her time, apparently, to study the life of the many missionaries whom she must have had opportunities to meet and to describe it and their work for the benefit of stay-at-homes. We are sure she would have had a warm welcome from the missionaries and every facility in her undertaking. Casual visitors are not required to propound deep theories as to the causes of missionary successes and failures, nor are they expected, like the author of *An Australian in China*, to ridicule in public print the personal peculiarities and mock at the aspirations of the missionaries whose guests they have been while on a difficult journey, the success of which depended almost entirely on the assistance given, and gladly given, by the missionaries. But they can describe, with a vividness which the old resident has lost, the peculiar conditions of life and work which are so novel and full of interest to the reader.

With all the charm of the book, and it is very pleasant reading, the writer yet shows, in many places, how easy it is to misunderstand the people of an alien race, when one has not had the advantage of settled residence and constant intercourse with them. For instance, when she says, on page 5, that "There is little sympathy, no kinship nor common feeling, and never affection possible between the Anglo-Saxon and the Chinese," she is venturing on the untold dangers of the universal negative, and there is probably not a missionary in the Empire but would deny the correctness of the statement. Again, on the same page, the "sameness," "the frightful likeness of any one individual to all the other three hundred odd millions of his own people," is indeed an accurate description of the impression made on the new arrival. But a short residence shows that they are as unlike as the people of our own country. She does them an injustice, too, when she says, page 7, "There is little joy, light-heartedness, or

laughter in the race." On the contrary, they are a wonderfully light-hearted people, as has been attested by many writers. They are devoted to puns and jokes and puzzles and love nothing more than a jolly feast and a holiday. Their cheerfulness, too, under what would be to the people of other nations a crushing disaster, is matter of common remark. A day or two after fire has devastated a Chinese street one can pass by and see the artisans, seated in little mat huts on the ruins of lately prosperous shops, working away to retrieve their fortunes, and with such wonderful equanimity, even cheerfulness, that it is hard to realize that they have lost all their earthly possessions, and are in debt for the scanty roof that now shelters them. Their

light-heartedness, their ability to throw off care and make the best of a bad condition of affairs, to enjoy to the full the scanty measure of happiness that falls to them, is their salvation, the compensation that a kind Providence makes to render a narrow, sordid life endurable.

In short, though we believe that the writer, impressed as all visitors are with the corruption that overspreads everything visible, has failed to penetrate deeply enough to discern the splendid qualities that undeniably exist in this wonderful people, yet the story of her trips is a very interesting one, and we commend it to our readers as a great help to an understanding of the present conditions in Peking.

News and Notes

Of the Month

THE Missionary Council meets in Louisville, Ky., October 23d to 25th. The opening sermon is to be preached by the Bishop of Kyoto. Full details of the programme will be given in our next issue.

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THE Right Reverend James T. Holly, D.D., Bishop of Haiti, expects to be in the United States from about September 1st to December 31st, and will be glad to accept invitations to speak about his work. He will attend the Missionary Council in Louisville, October 23d, and could conveniently keep appointments in the central West just before or after that date.

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THE Rev. C. H. H. Bloor, who left New York June 10th en route to Cape Nome, expecting to sail from Seattle June 20th, was delayed in starting until July 8th, the vessel on which his passage had been taken having been held back by ice on its trip from the Cape to Seattle. The three weeks at Seattle were well used in interesting the clergy and

laity of the city and of the neighboring city of Tacoma in the Mission at Cape Nome. He was able also to make a visit to Portland to attend the Convention of the Diocese of Oregon.

†

BISHOP ROWE is now on his way to Point Hope *via* Cape Nome. His last service in southern Alaska before the start north was at Holy Trinity, Juneau, June 17th. Although a favorite institution, known as a "band picnic" was advertised for the same day, a good congregation was present to bid farewell to the Bishop and assure him of their prayers and aid. A class of four was confirmed, and then the communicants of the parish joined with the Bishop in the celebration of the Holy Communion. Just as the Bishop is necessarily leaving southern Alaska, another promising field is opening to the Church at Douglas Island. The Treadwell mine located here is one of the greatest in the world. In it there are engaged about 1,000 miners, many of them with families. Service has been provided for them in a hall over a drug

store. They have shown the extent of their interest by the regularity of their attendance, even in the midst of unattractive surroundings. The Bishop has pledged \$500 for the building of a church and the congregation has given, and will continue to give what it can, but some aid must come from without. A lot has been secured and it is hoped that the means to complete and furnish the building will be provided. Probably few persons realize how promising a mission field the southern and southeastern section of Alaska really is. Thousands of people are coming into that part of the territory and the Church ought to be able to provide for them.

¶

IN many missionary meetings the purely business side gains undue prominence—questions of ways and means, of dollars and cents. In order to lay emphasis more directly upon the educational and spiritual side of the work, the members of some of the Dutchess county, New York, parishes have planned an annual meeting to be held in the smaller parishes and missions where such gatherings are rarely held. The first conference met June 28th, in Grace Church, Millbrook. After

a brief service at 11:30, Mr. John W. Wood, of New York, made an address upon "The Present Outlook for Missions," calling attention to those conditions in the social and moral condition of the world which justify Christian people in looking with confidence to the future. Luncheon followed in the churchyard, the visitors having brought their own eatables, in order that none of the local people should be deprived of attendance upon the conference by the necessity of providing for hungry delegates. At 2:15 a conference session was held, with an interesting discussion upon "Missionary Literature and How to Distribute It." Papers prepared by the Rev. R. V. K. Harris, of Red Hook, and Miss Cleveland, of Poughkeepsie, were read by the Rev. W. G. Ivie and Mrs. Bockée. Suggestions upon "How to Interest Young People in Missions" were made by Miss Hanlon, of Poughkeepsie, and the Rev. J. P. Cameron, of Fishkill. The papers were followed by a brief and informal discussion, in which Miss Bockée, Mrs. Evarts, Mrs. Clark, the Rev. H. P. Hobson, Mr. Irving Grinnell and others took part. The final words were said and the Benediction was given by the Rev. C. H. Duncan, rector of Millbrook.

Announcements

Concerning the Missionaries

Alaska

MISS HILDUR LIDSTROM, recently appointed to the charge of the Bishop Rowe Hospital at Skaguay, Alaska, reports that, having left San Francisco May 6th, she arrived at her destination on the 14th of that month, adding: "I am pleased to say that I have found a very nice hospital and that we are now getting along very well."

Africa

THE Bishop of Cape Palmas announces the death of the Rev. R. H. Gibson, deacon, for years a missionary of this Soci-

ety in Liberia. He filled the position of Judge of the Quarterly Court at Harper, Cape Palmas, at the time of his death.

Japan

MISS LISA LOVELL, of the Japan Mission, who has been ill in England for many months, we are pleased to say has recovered and is returning to duty. She sailed from England by the steamer *Menominee* July 12th and reached New York July 23d. Passage is engaged for her from San Francisco to Japan on the steamer *China*, sailing September 6th,

The Sanctuary of Missions

The Transfiguration Gospel

ST. LUKE IX: 28-37.

AND it came to pass about an eight days after these sayings, he took John, James and Peter, and went up into a mountain to pray. And as he prayed, the fashion of his countenance was altered, and his raiment was white and glittering. And, behold, there talked with him two men, which were Moses and Elias: who appeared in glory. . . . And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here; and let us make three tabernacles; one for thee, and one for Moses, and one for Elias; not knowing what he said. While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud. And there came a voice out of the cloud, saying, This is my beloved Son; hear him. And when the voice was past, Jesus was found alone. . . . And it came to pass that on the next day, when they were come down from the hill, much people met him.

Meditation

BY L. C. J.

IN every life rises a mountain top,
A height of happiness, from whence
the soul
Sees all things in a glow of holy light.
There comes to us the Moses of the
past;
There prophesies Elias glorious days
To come, as well as days of pain and
care;
While over all descends a radiant cloud,
Revealing yet concealing all to come.
And we, who see the glory of the cloud,
Do almost fear and tremble as its
bright
Mists close around us, lest the joy
it holds
Be more than we can bear. When lo!
like peace

We hear the voice of God: "This is my
well
Loved Son: Hear Him."

Then, in the silence strange
That follows, dizzy with the tidings,
speak
We fast, not knowing what we say:
"Master,
Here let us stay forever. We will build
Three tabernacles, where we all may
live
With Thee and Memory and Hope, for it
Is good for us to be here and abide."
But even as we speak we are alone,
No one is there, save only Christ, our
Lord.
And all the night we muse on what has
passed.
Then, as the morning comes, the Sa-
viour calls
And gently leads us down the hill,
while up
To meet us sounds the cry of those who
in
The valley and the shadow faint and
fall.
Here shows to us the Master we must
build
The temples meet for Him, not on
the Mount,
But in the hearts of men, that He and
Hope
And Memory may in them live to all
Eternity in praise of God Triune.
True, ever and anon, He calls us back
Upon the mountain, there to pray and
catch
The vision of the "Land far off," and
dream
Of times and worlds where all shall be
all love
And beauty, mountain after mountain,
till
They reach in endless light the Throne
of God.
For if we follow Him in faith and act,
The Cross and agony of death may come
But after death the life of cease-
less joy,
Transfiguration that shall know no end.

Thanksgivings

For the progress of our Mission in China and for the self-denying lives of the Chinese clergy. Page 510.

For the work done by the missionaries in relieving the distress of the people of India.

That the work of our Church in China has been guarded from violence.

Intercessions

That the Chinese Empire may soon know the blessing of a stable and righteous native government. Page 499.

For the work of the Church in South Africa. Page 520.

For the work of the Church in the dioceses and jurisdictions of the West and South-west. Page 503.

That the native Christians in Japan may remain steadfast in spite of difficulties. Page 517.

A Collect for the Empire of China

O GOD, Who hast made of one blood all nations of men for to dwell on the face of the whole earth, and didst send Thy blessed Son to preach peace to them that are far off and to them that are nigh; Look with pity, we pray Thee, upon the people of China; restrain their anger, enlighten their ignorance, bestow upon them a righteous Government; and so guide Christian nations in their dealings with them, that all things may be ordered and settled upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established among them for all generations. These and all other necessities, for them, for us, and Thy whole Church, we humbly beg in the Name and mediation of Jesus Christ, our most blessed Lord and Saviour. *Amen.*

Notes

THE Rev. E. Campion Acheson, rector of the Church of the Holy Trinity, Middletown, Conn., has planned an evening Litany service at which inter-

cessions are to be made for the welfare of China and India, and the Church's work in these lands. It is proposed to invite members of all the other congregations of the town. May we commend this suggestion to the clergy, particularly those who are rectors of parishes in towns where it is possible to gather together Christians of all names for this common service of intercession?

†

AT this time many people will be offering intercessions for the missionaries in China. A leaflet containing suitable collects has been prepared. Copies may be obtained by sending a stamped and addressed envelope to The Corresponding Secretary, 281 Fourth Avenue, New York.

†

A FEW weeks ago Bishop Leonard and Archdeacon Ostenson visited some of the missions in southwestern Colorado included within the District of Salt Lake. But one of them, Durango, with 130 communicants, has a resident clergyman. Silverton is a mining town, high up among the peaks of the Rocky Mountains. A church has been built here but it is not yet furnished, and the service was held in the Congregational church. Mancos, where two members of the Brotherhood of St. Andrew who have come from other parts of the state are doing faithful service as lay-readers, is a small but rapidly growing town, with gold mines on one side and an agricultural country on the other. A good congregation gathered in the hall, a number of Mormons being present. It is hoped before long to build a church. Rico is a silver-mining town and consequently at present a dull community. Telluride is a prosperous gold-mining town, which at one time had a self-supporting mission, and has the only church in the town. Important opportunities were allowed to slip by for want of a man and a little money. Now there is neither church building nor missionary, though there should be both.

THE WOMAN'S AUXILIARY

To the Board of Missions

The Present Duty

IN the twenty-eight years of the Woman's Auxiliary, have we ever had a more urgent call than comes at this time in the news from China?

It comes to us in the midst of our summer's rest and change and pleasure—a call from what different conditions to what distinct and unquestionable duty.

A call to prayer. Prayer for our own missionaries and for all missionaries in China; for all Foreigners there, from every land; for the native converts; for the Chinese nation and people: that all Christians may be kept strong in faith and be guarded in every danger; that the heathen may, "by any means," be brought nearer to a knowledge of the Truth and Power of our God.

A call to service. We are at ease while in China men and women have died, and may die on any one of these our peaceful days, sowing again that martyrs' blood which is the seed of the Church of Christ on earth.

It will be our shame if the cry of that blood so spilt does not rouse us to a new endeavor. What can we do this summer, while the clouds hang dark and the future is all obscure, to show that we wait in faith for the revealing of God's will—knowing that after the wind and the earthquake and the fire, shall come the still voice of His Peace?

Shall we not make, daily, prayer for China, and at the Holy Communion remember in particular our own dear Mission?

Shall we not, in the very midst of this season of distress, send some gift of self-denial, of love and faith, for the Church's work there?

So may we share in that sure harvest which springs from that sacred seed.

The China Mail

WE hear from St. John's, Shanghai, in a letter dated June 22d, the news as our missionaries knew it up to that date. The wildest rumors reach them there as they reach us here; that Admiral Seymour is surrounded and all the Foreign ministers at Peking are killed; that the Emperor has been murdered, and the Empress—very fittingly, according to Chinese ideas—has committed suicide; notwithstanding which, that she has sent for Li Hung Chang and that he has gone to the north.

The news of the killing of Foreign ministers at Peking, coming through purely Chinese sources, our missionaries discredit, and it is the general impression of the Foreigners that the wires are not cut, but that the Chinese keep them for their own messages, telling this tale to Foreigners.

After the Chinese fired on the ships at Taku the war ships responded by attacking the forts in the rear, and the Chinese say this was not polite; they should have come in by the front door.

In Shanghai there is a feeling of safety unless the whole country should become disturbed. The greatest fear arises from the danger of the rabble taking advantage of the times and burning property for the purpose of looting. Precautions are being taken against this, however, mounted police coming out from Shanghai at night, and signals having been arranged to be sent off in case of necessity.

"In any case, however, I think," our correspondent adds, "that every one here (Foreigner and Chinese) hopes this will bring about a new state of things. Even my old heathen teacher tells me that fear in the hearts of the helpless people has kept many of them from adopting the Western religion and Western learning; that many have been taught, and have kept that learning in their hearts, and that it will come out some day." Then those who have criticized and mourned over small returns for money expended will be satisfied, for "merely to show what the meaning of character is, what cleanliness is, how to be honest and truthful even to one's own disadvantage, all this will go to help in making the new China.

"St. John's College has sometimes been faulted, for turning out so few Christians: we may live to see and realize that God has more than one method in working out His will for China.

"Mrs. Borland and her baby were expected at Shanghai June 22d, having been ordered down from Kuling by the Consul at Kiukiang."

The letter ends with the notice that school will close about the 21st of July. "I do not expect," our missionary writes, "to wander very far from home this summer."

In a letter from Mrs. Graves, written June 29th, she says, "Still no news from Peking," and adds, "Mrs. Ridgely and Mrs. Ogden arrived from Wuchang today. They expect to go to Nagasaki about the middle of July. If all is quiet in Wuchang, we hope that Mr. Ridgely will come down in time to be here through the examinations at St. John's,"

Notes from the Annual Reports

Commended to the Attention of Diocesan Officers

FROM ARKANSAS

"We are sure all the branches feel they should be roused to better, more earnest work for the Master. May we not hope that there are many who will pray more and give more this year than in the years that are gone? Both prayers and alms are sorely needed. We feel that all the joys and privileges of parish and diocesan life which we have, had their beginning in the missionary zeal of our forefathers, and all we have, as Christians, has been won for us by the love, courage and sacrifice of men who have spent their lives in the mission fields. So it is the duty imposed by inheritance that we be active in missionary work. I would ask, Are we doing our work as it should be done? Could we not devote more time, practise more self-denial, thereby crowning our efforts with greater success? . . . The spiritual side of our work should never be ignored. No meeting should be opened without prayer and some reading from God's Word. One of the objects of the Society is to pray for missions, and if we want a blessing on our work, as a body, we must seek it from the only Source from which such a blessing can come, and seek it in the right way. While business and work meetings are necessary for the management of the organization, the devotional side is absolutely essential to preserve its vitality. We ought to be, we can be, a great spiritual force in the parish; if we are not, we fall short of our duty and privilege."

FROM CONNECTICUT

"The best way to awaken interest in missions is to know about what is being done and what has been accomplished by those holy men and women who in all ages have given their lives to the work. A most thorough and excellent course of

study has been prepared by our own Church Missions Publishing Company, and if both the young and older members of the Church would form classes this coming winter, they would derive both knowledge and interest in missions.

Miss M. E. Beach, of Hartford, is prepared to give an outline of several courses, and a list of books necessary to read, and at the Missions House in New York the lives of workers in the mission field are loaned for reading and study."

Anvik in the Spring of 1900

Letters by the Reverend John W. Chapman and Miss Sabine



ISAAC FISHER'S NEW HOUSE AT ANVIK

A GAIN we have received the yearly letter which for many years has not failed to reach us from our missionary priest at Christ Church Mission on the Yukon. This spring it brings again its message of constant faith and thankfulness, and of the hope which those years of experience have wrought.

A Christian Sorrow

Two sorrows have clouded the year in the deaths of Mr. Van Note and of Margaret Fisher, but these have not been without their fruitage in the mission. Of the former Mr. Chapman writes: "He was so greatly beloved here. I cannot describe the manifestation of feeling on the part of the natives—their constant inquiries as to his condition while

he was living, and the consolation that I received from their sympathy afterwards. I should not have expected anything like it except in a civilized, Christian community.

"Both then and afterwards," he continues, referring to the death of Margaret Fisher, "sad as the periods were, the sadness proved a great solvent of the bitter feeling occasioned by jealousy at the undermining of old customs. Isaac's influence secured a Christian burial for his sister, and instead of the all-night watches previous to the funeral being given up wholly to feasting and heathen dances, Isaac himself led in devotional reading, taking up the accounts of the Resurrection of our Lord, the ministrations of Angels, and the visions of Revelation. We sang Christian hymns,

and many trained in the school joined. Portions of the Psalms, such as Miss Sabine has taught to the scholars, were recited. At the service the church was filled, and never before have I seen here a congregation listening so intently to the words of the Burial Office."

The School

Mr. Chapman goes on to speak of the school, and the influence it exercises at such times as these. "The scholars are accustomed to read in concert long extracts from the Scriptures, to answer questions and identify references. Thus a kind of *esprit de corps* is created, and in every public gathering there is to be found a little band who are instructed and can be appealed to as a unit. The house children have been unusually satisfactory this year. The Tanana children are very ambitious, and their parents encourage them. I never expected to see, in my day, a class of such intelligent readers as we now have. It has changed the complexion of public services to have a large proportion of those present able to join in all the responses, and in the Psalter as well. It has now been so well demonstrated that these people are not wanting in the capacity to learn, that I long, more than ever, for the help which will enable us to take in three or four times the present number of pupils. The calls, outside of the school, make it seem to me unadvisable to take in more boys, though it does not seem right to educate one sex and not the other.

Christopher

"The latest addition to the school is a three-year-old boy. He is now so much identified with the life of the Mission that I shall have to give some account of him. I had started for a visit to the Chageluk country, but was unable to make it on account of the heavy snow clogging my *skis*, so turned off and went to the nearer village of Grayling, twenty-two miles above Anvik, on the Yukon. It is a trading post, with quite a little community of Indians. There I was

asked to see a sick child, and went with the father to visit him. The man fumbled around under a shelf, where he had the baby tucked away in a birch-bark bowl. The child was sleeping with his head on the rim. I could not at first believe it was a human being. It was suffering from inability to digest its food, and exhibited the characteristic signs of starvation. It looked at me steadily and quietly, holding its head up, and, in spite of its condition, had a merry look that attracted me. The father seemed distressed at the thought of losing it, and I think his neglect was more from discouragement than anything else, for he afterwards cared for it very nicely. I thought of my own child, and could not resist his appeal, though I acknowledged it seemed to me hopeless. I said to him: 'You have had the *shamans*, and they cannot help him. We will take him to Anvik, and ask God to help us restore him.' The room was full, and the word went round in a moment.

"We took the child down the next day; it was during March, and when I came to dress him I found him a mere skeleton. His appetite was voracious, but the food which had been given him was unsuitable. His mother died last summer. With careful feeding, he soon began to improve, but it was two days, in spite of his evident comfort in the change, before I saw him attempt to smile. In two weeks he began to fail again, when I found a diet of raw meat recommended, and upon that he grew steadily stronger. We minced it very fine. I hope no nurse will try the experiment of feeding it in chunks on my recommendation of its merits! A number of deer were killed about then, and, just at the time of need, we had an abundance of meat. He soon consumed over a pound a day. His father requested that I would baptize him, which I did at Easter, naming him Christopher. His father is an Innoko man, and this may open that country to us more effectually. Many came in to see the child, and were astonished at his recovery. A Chageluk man who has



CHRISTOPHER

seemed to me inclined to receive the truth, remarked upon it that it was God's doings. At the end of about six weeks I was able to dismiss the father, who had helped me care for the baby, and soon afterwards gave him into the care of the ladies. I overheard Laura Evan saying to him one day at our house: 'You will be my little son; I will love you very much.' So she has been appointed his nurse, though the rest of the girls would rather take care of him than eat their dinners.

An Adoption

"When I found that the father would be willing to leave him with us, I asked the scholars whether they would be willing to maintain him by a weekly act of self-denial, and they all enthusiastically agreed, so they have really adopted him. They go without one meal a week. This idea was borrowed from another Mission. One of the girls who was not in the room when the plan was proposed went to Miss Sabine afterwards, and said that she had heard her propose it, but could not come in at the moment, and

asked to be permitted to join with the rest. The little boy is now bright, and happy as a king, and I suppose no member of the Mission family would be missed more than he. These things make me think that the Word is taking root.

Who Will Go?

"Miss Proebstel's resignation, upon the completion of the term of years for which she offered, leaves us short-handed again, but I hope her place may be filled without delay. Miss Sabine decides to continue with the same number of girls. It is a great undertaking for her. Miss Proebstel has cheered and guided the girls, and watched over them very faithfully. I wish we might have some one else of her spirit."

A Bible-Class

But beside the work done for and with the natives during this quiet winter, Mr. Chapman tells of opportunities for work with the white men who have come into the neighborhood. "The season this year is brightened for us," he writes, "by the presence of four young white men at the Mission, or in its neighborhood, whom we see daily. All are waiting for the beginning of navigation. We made the discovery of a common desire to study the Scriptures, and three meet with me daily for that purpose. The readings are full of interest. A question raised last night was, 'What was there about the building of the Tower of Babel, that called for such a judgment?' Of course it is easy to give a general answer, lack of faith, pride, etc. Our reader suggested that their action might have been a violation of a command looking to their dispersion rather than their concentration: 'Go forth and replenish the earth.' The idea of the tower having been, possibly, the symbol of an idolatrous worship was also suggested. Of course these are things that delight a missionary's heart."

The Root of the Matter

So runs our missionary's story of an-



AN OLD TIME UNDERGROUND HUT AT ANVIK
ONLY ONE OTHER NOW REMAINS

other year of steady, painstaking work. Taken in connection with Miss Sabine's report of the school and the Junior Auxiliary, a graphic picture is shown of the educational side of the Anvik Mission. And in calling attention to it we would especially note those references to the *missionary* education which has long been a marked feature at this station.

The children, copying from another Mission (St. John's, Cape Mount), deny themselves of food that one more little one may be added to their home. They send the work of their hands, in gifts that number 139, a portion to be redeemed at the Church Missions House in money for General Missions, the remainder to their Auxiliary friends in Massachusetts, hoping that there they may gain a money return which shall go to help St. Hilda's School, Wuchang.

Miss Sabine sends us a draft for \$30.55 from the Woman's Auxiliary, for General Missions, and draws her letter to a close because she is going to the noon-day missionary prayers. It is not strange, therefore, that the head of a Mission that bears witness to such training writes:

A Conviction

"I am convinced—I may say that I am suffering under the conviction—that the

Church has not been throwing men enough into this work. Even in this heathenish place I have never made a really earnest appeal for missions, which has entirely failed of its effect, and I am sure that our people will respond if the clergy will do their duty in instructing them."

Added to what Mr. Chapman tells us, there comes from Miss Sabine, dated May 17th, this

Report of the Junior Auxiliary

"The Juniors have had twenty-nine meetings; thirty names on roll; 600 total attendance; about twenty-one average; 139 articles made. Of these we take out, as usual, our six weeks' work through Lent, and send it as our Sunday-school offering to the General Fund. This is the third year we have done this, but Mr. Thomas wrote last summer to Mr. Chapman, asking if our Sunday-school could make an offering with other Sunday-schools. Now these same members belong to both Juniors and Sunday-school, and the children here never handle cash, and have no way to earn it, so this seemed the most feasible plan. This I send to you; please give it to some one to sell, and send the proceeds to the General Fund, from Christ Church Mission Sunday-school, Anvik. The bundle contains twenty-four parkies, and eight boots. If these sell for twenty-five cents each, \$8 will be our offering; if more, so much the better.*

"I am sending the Junior Auxiliary work in two packages, to two of the Massachusetts officers. The object this year, at Mr. Chapman's request, is the school-room in Wuchang, which they were anxious to enlarge; if that is already finished or provided for, toward

* NOTE: The Secretary will be pleased to hear from anyone who will help to dispose of the Juniors' offerings.

some furnishing of the same. My idea for next year, though I have not spoken of it to Mr. Chapman as yet, and you may see some objection, is Mr. Pratt's work in Porto Rico."

A Missionary Bequest

"Isaac Fisher's sister, Margaret, who was my very first daughter, and lived with me four years, died in March, after a long, lingering illness just like Mr. Van Note's. She was with her sister, and I went to see her very often, and I miss her very much, although she has not been in the house for two years. She was in the Junior Auxiliary, the first,

and each succeeding winter, and was very much interested, this winter, in dressing a doll in native clothes; her needle was in her work, and the fur parkie half done the last Saturday she was well. After her death I gave it to Annie Pitgu to finish, and will send the

clothes to you. Annie made the mittens, and Julia the boots, as she had planned to do. Perhaps some one will like to buy them together, and give a little larger price, and send it as her last offering, separately, to the Wuchang School. She always cut out the cloth parkies for me, and she loved the meetings. She had a missionary scrap-book of her own, and took a very intelligent interest in each object we sewed for."

The School Again

"The school has been very interesting, and the children have made good progress; but, alas! the Anvik children come only when they are little, and when they

get a good start, 'stop short, never to go again.' Julia Longman is our one Anvik girl now, who has grown up with us; this is her third year in the house, and she is preparing for Confirmation. She is a dear, lovable girl, and the brightest in the class. Her little sister Martha lives here, too, and is beginning very well. But our main dependence for scholars is the up-river girls; they, and their parents, are ambitious, and they have no village influence to pull the other way, and they have to be regular. So, no matter how the Anvik children come and go. I have a school-room full of children. We have had eighteen in the

house, fourteen girls and four boys, this winter.

"I asked Mr. Chapman and two guests, white men, in yesterday, to hear them recite in definitions; and in three pages of miscellaneous hard words they did not stumble over one. They



THE JUNIOR AUXILIARY AT ANVIK

said the whole multiplication table, backwards, and answered to many questions on the map of the world, though I think they know equally well Palestine, both for Old and New Testament, and Alaska in detail. This morning they said the whole Church Catechism without a mistake. They read easily in the Bible. We have them go over the Old Testament each winter, and have just finished it now, and are going in detail over St. Paul's journeys with the map. So you can see they are gaining."

How many of the girls and boys in our parishes in the States would be ready to stand this examination with Miss Sabine's Alaska children?

All things come of Thee, O Lord,
And of Thine own have we given Thee.

Offerings are asked to sustain missions in twenty-two missionary districts, in the Haitian Church, in Mexico,* and in Porto Rico, and in forty-two home dioceses, including missions to the Indians and to the Colored People in our land, as well as missions in Africa, China and Japan—to pay the salaries of twenty-two Bishops and stipends to 1,601 missionary workers and to support schools, hospitals and orphanages.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George C. Thomas, Treasurer, and sent to him, Church Missions House, 231 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

* For support of the Clergyman representing this Church and the work among English-speaking people.

ACKNOWLEDGMENTS.

The Treasurer of the Domestic and Foreign Missionary Society acknowledges the receipt of the following sums from June 1st, to July 1st, 1900:

* Lenten and Easter Offering from the Sunday-school Auxiliary.

ALABAMA—\$26.50			
<i>Eutaw</i> —St. Stephen's, Foreign, \$1.50; Sp. for India famine sufferers, \$5.....	6	50	
<i>Patton and Coal Valley</i> —Children,* General.....	5	00	
<i>Talladega</i> —St. Peter's, Domestic, \$5; S. S.,* Foreign, \$10.....	15	00	
ALBANY—\$1,401.89			
<i>Albany</i> —St. Paul's S. S.,* General.....	80	70	
St. Peter's, Domestic, \$30; Indian, \$56.54; S. S.,* General, \$31.65.....	118	19	
B. Scott, Sp. for India famine sufferers..	5	00	
<i>Burnt Hill</i> —Charles H. Upham, for India famine sufferers.....	2	00	
<i>Cooperstown</i> —Christ Church, Domestic, \$218.39; Foreign, \$318.38.....	536	77	
<i>Duanesburgh</i> —Christ Church, Foreign....	10	00	
<i>East Springfield</i> —St. Paul's S. S.,* General.....	6	80	
<i>Ellenburgh</i> —St. Peter's S. S.,* Foreign....	1	00	
<i>Glens Falls</i> —Church of the Messiah, Foreign.....	10	51	
<i>Morris</i> —Zion S. S.,* Domestic.....	9	00	
<i>Ogdensburgh</i> —St. John's, Foreign, \$17.76; S. S.,* Sp. for Bishop Morrison, Duluth, \$73.25.....	91	01	
<i>Oneonta</i> —St. James's S. S.,* General.....	55	00	
<i>Potsdam</i> —Trinity Church, Foreign, \$25; Miss Elizabeth Clarkson, \$100, Miss Frederika Clarkson, \$100, both for St. John's College, Shanghai, China; Lavinia Clarkson, for "Lavinia Clarkson" scholarship, Boone School, Wuchang, China, \$40.....	265	00	
<i>Saratoga Springs</i> —Bethesda S. S.,* General.....	12	10	
<i>Springfield Centre</i> —St. Mary's, \$12.84; S. S.,* 75 cts., General.....	13	59	
<i>Troy</i> —Ascension S. S., Missionary Meeting, May 27th, 1900, at St. Paul's Church, General.....	9	55	
Christ Church S. S.,* General.....	10	00	
St. John's S. S.,* (additional), General....	10	43	
St. Luke's, General.....	1	10	
St. Paul's S. S.,* (additional), General....	15	00	
J. J. Thompson, Sp. for Bishop Weed, Florida.....	120	00	
<i>Warrensburgh</i> —Holy Cross S. S.,* General.....	16	74	
<i>Whitehall</i> —Trinity Church S. S.,* Domestic and Foreign.....	2	40	
CALIFORNIA—\$178.28			
<i>Berkeley</i> —St. Mark's S. S.,* General.....	29	00	
<i>Capitola</i> —St. John Baptist S. S.,* General.....	1	00	
<i>Haywards</i> —Holy Trinity Church S. S.,* General.....	6	43	
<i>Martinez</i> —Grace S. S.,* Domestic and Foreign.....	5	50	
<i>Oakland</i> —St. Paul's, "A Member," Sp. for India famine sufferers.....	10	00	
<i>San Francisco</i> —St. Luke's S. S.,* General.....	65	00	
St. James's S. S.,* General.....	2	42	
St. Stephen's S. S.,* General.....	21	18	
St. Stephen's Mission S. S.,* General.....	1	75	
<i>Santa Cruz</i> —Calvary S. S.,* General.....	20	00	
<i>Miscellaneous</i> —California Branch Wo. Aux., for salary of "Isaac," Alaska.....	16	00	
CENTRAL NEW YORK—\$484.93			
<i>Baldwinsville</i> —Grace S. S.,* General.....	3	15	
<i>Binghamton</i> —Christ Church, Colored, \$2.94; S. S.,* (additional), General, \$1.25.....	4	19	
Church of the Good Shepherd S. S.,* General.....	15	00	
Trinity Church S. S.,* General.....	74	74	
<i>East Syracuse</i> —Emmanuel Church, Colored, 55 cts.; Sp. for India famine sufferers (of which "M. E. H.," 25 cts.), 75 cts.....	1	30	
<i>Elmira</i> —Grace, Mary L. Gillard, Domestic, \$1.50; Indian, \$1.50; Colored, \$1.50; Foreign, \$1.50.....	6	00	
Trinity Church, Foreign (of which S. S.,* \$37).....	112	00	
<i>Fayetteville</i> —Trinity Church, Indian.....	10	00	
<i>Marlbus</i> —St. John's, Sp. for Rev. R. E. Wood, Wuchang, China.....	25	00	
<i>Owego</i> —St. Paul's, Domestic, \$1.87; Foreign, \$1.88.....	3	75	
<i>Statesville</i> —St. Thomas's S. S.,* General....	1	35	
<i>Syracuse</i> —Grace, Sp. for India famine sufferers.....	2	00	
St. Mark's, Sp. for Parish House, Kyoto,			

NOTE.—The items marked "Sp." are Specials, which do not aid the Board in meeting its appropriations. Wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxiliary.

Japan.....	5 00	Bridgewater—St. Mark's S. S.,* General...	15 70
Church of Our Saviour S. S.,* for Rev. Mr. Gring's work, Japan.....	15 00	Bristol—Trinity Church S. S.,* Foreign...	10 00
Utica—"B." \$10, "W." \$10, Sp. Mexico.....	20 00	Broad Brook—Grace S. S.,* General.....	10 00
Waterville—Grace, Domestic, \$10; Foreign, \$10; Sp. for India famine sufferers, \$16.45.....	36 45	Brookfield—St. Paul's S. S.,* General.....	13 91
Miscellaneous—Central New York Branch Wo. Aux., Sp. for Archdeacon Russell, Lawrenceville, Southern Virginia, \$100; Sp. for Mr. Paul Shimon, for his own use, \$50.....	150 00	Mission S. S.,* General.....	4 25
CENTRAL PENNSYLVANIA—\$635.40		Brooklyn—Trinity Church S. S.,* Domestic	50
Athens—Trinity Church S. S.,* General....	15 00	Byron and Glenville—St. John's S. S.,* General.....	3 00
Honesdale—Grace S. S., Sp. for India famine sufferers.....	10 34	Cheshire—St. Peter's S. S.,* General.....	13 92
Lancaster—St. John's S. S.,* General.....	178 00	Clinton—Holy Advent S. S.,* (additional), General.....	8 11
Lock Haven—St. Paul's S. S.,* General.....	29 00	Colchester—Calvary S. S.,* (additional), General.....	44
Manheim—St. Paul's S. S.,* Domestic, \$19.57; Foreign, \$19.57.....	39 14	Collinsville—Trinity Church S. S.,* General	15 00
Mauch Chunk (East)—St. John's S. S.,* Sp. for tower of Christ Church, Immo-kalee, Southern Florida, \$19.15; Sp. for scholarship, Indian School, Ross Fork, Boise, \$3.43; Sp. for pews, Indian church, Lower Brulé, South Dakota, \$4.55; Sp. for lumber, church repairs, Red Lake, Duluth, \$2.18; Sp. for chapel, Douglass Island, Alaska, \$12.93; Sp. for Mission S. S., South McAlester, Indian Territory, Rev. E. De Wolf, \$3.55; Sp. for Industrial School, Hashimoto Yanato, Japan, Mrs. Urabe, \$4.45; Sp. for Bishop Ferguson, Africa, at his discretion, \$3.11; Sp. for Bishop McKim, Japan, at his discretion, \$3.61; Sp. for Bishop Graves, China, at his discretion, \$2.50.....	64 46	Essex—St. John's S. S.,* General.....	5 84
Milton—Christ Church S. S.,* General.....	18 03	Fairfield—St. Paul's S. S.,* General.....	53 54
Mount Hope—Hope S. S.,* Domestic, \$6.67; Foreign, \$6.67.....	13 34	Archdeaconry, through Wo. Aux., Sp. for Domestic Contingent Fund.....	3 00
Paradise—All Saints', General.....	1 12	Farmington—St. James's S. S.,* General.....	2 00
Plymouth—St. Peter's S. S.,* General.....	25 81	Flanders—S. S.,* General.....	5 13
Pottsville—Trinity Church, Junior Aux., Sp. for "Bright Cloud," St. Mary's Orphanage, China.....	40 00	Forrestville—St. John's S. S.,* General.....	2 60
Reading—Christ Church, Domestic, \$116.21; Sp. for Bishop Brown's Church Building Fund, Arkansas, \$50.....	166 21	Glastonbury—St. James's S. S.,* General.....	8 25
Scranton—St. Luke's, Sp. for Chaplain Pierce's work, Philippines.....	5 00	Glenville—Emmanuel Chapel S. S.,* General.....	1 50
South Bethlehem—Nativity, Indian.....	19 36	Greenwich—Christ Church S. S.,* General.....	80 00
Troy—St. Paul's, Junior Aux., Sp. for Shoshone Indian School, Idaho.....	3 67	Guilford—Christ Church S. S.,* (additional), General.....	1 42
Williamsport—St. Mary's S. S.,* General..	6 92	Hadlyme—Grace Chapel S. S.,* General....	1 00
CHICAGO—\$94.90		Hartford—Christ Church S. S.,* General.....	92 75
Chicago—Grace, through Wo. Aux., Sp. for famine sufferers, India.....	4 00	Church of the Good Shepherd S. S.,* General, \$40.14; Sp. for Bishop Barker, Olympia, \$15.....	55 14
St. George's S. S.,* Domestic and Foreign	2 00	Grace Chapel S. S.,* General.....	17 75
St. James's, St. Agnes's Guild, through Wo. Aux., Sp. for scholarship of daughter of Mrs. Kambi, St. Agnes's School, Kyoto, Japan.....	5 00	St. James's, Domestic, \$100; Foreign, \$100; S. S.,* General, \$22.....	222 00
St. Paul's S. S.,* Sp. for Bishop White, Michigan City.....	50 00	(East)—St. John's, Boys' Class, for Boone School, Wuchang, China.....	2 07
S. J. Mills, Sp. for India famine sufferers	5 00	St. John's S. S.,* General.....	13 00
New Lenox—Grace S. S.,* Domestic, \$4.45; Foreign, \$4.45.....	8 90	St. Thomas's S. S.,* General.....	27 61
Miscellaneous—Chicago Branch Wo. Aux., General.....	20 00	Trinity Church, Children of the King, Sp. for India famine sufferers, \$5; S. S.,* General, \$210.68.....	215 68
COLORADO—\$94.39		Trinity College Chapel, Colored.....	8 21
Boulder—St. John's S. S.,* General.....	20 00	Archdeaconry, through Wo. Aux., Sp. for Domestic Contingent Fund.....	3 00
Colorado Springs—Grace S. S.,* General..	35 39	Mary A. Tracy, Sp. for India famine sufferers.....	3 00
Denver—St. Peter's S. S.,* General.....	20 00	Huntington—St. Paul's S. S.,* for work in our new possessions.....	7 00
Fort Collins—St. Luke's S. S.,* General....	19 00	Killingworth—Emmanuel Church S. S.,* General.....	2 00
CONNECTICUT—\$3,960.67		Lime Rock—Trinity Church S. S.,* General	20 00
Bantam—St. Paul's S. S.,* General.....	18 00	Litchfield—St. Michael's S. S.,* General... Archdeaconry, through Wo. Aux., Sp. for Domestic Contingent Fund.....	24 69
Bethlehem—Christ Church S. S.,* General..	3 00	Long Hill—Grace S. S.,* General.....	3 00
Black Hall—Guild Room S. S.,* General....	11 46	Marbledale—St. Andrew's S. S.,* General..	4 87
Branford—Trinity Church S. S.,* General....	48 04	Meriden—All Saints' S. S.,* General.....	9 51
Bridgeport—St. Paul's S. S.,* Domestic and Foreign.....	73 40	St. Andrew's S. S.,* Sp. for Bishop Brewer, Montana.....	20 95
St. John's S. S., for "Glover Sanford Memorial" scholarship, St. Margaret's School, Tokyo, Japan.....	12 50	Middlesex—Archdeaconry, through Wo. Aux., Sp. for Domestic Contingent Fund.....	75 00
		Middletown—Christ Church, Sp. for India famine sufferers, \$2; S. S.,* General, \$48.78.....	3 00
		Holy Trinity Church, Sp. for India famine sufferers, \$75.85; through Wo. Aux., General, \$5.....	50 78
		Holy Trinity Church S. S.,* } All Saints' S. S.,* } General..	80 25
		St. Andrew's S. S.,* } Holy Trinity Church S. S.,* } General..	117 36
		Milton—Trinity Church S. S.,* General....	2 00
		Mystic—St. Mark's S. S.,* General.....	4 68
		Naugatuck—St. Michael's S. S.,* General..	100 00
		New Britain—St. Mark's S. S.,* General....	67 90
		New Haven—Ascension S. S.,* General.....	21 69
		Christ Church S. S.,* Sp. for Rev. Geo. Biller, Jr., Lehigh, Oklahoma, \$15; Sp. for Bishop Graves, China, \$25; General, \$51.60.....	91 60
		St. Paul's (of which estate of Miss M. E. Baldwin, \$15.50), Foreign, \$63.50; S. S.,*	

Sp. for "J. E. Hollister" scholarship, Olympia, \$40; Sp. for "E. P. Hall" scholarship, Western Texas, \$40; General, \$90.....	233 50		
St. Thomas—General (of which S. S.* \$56.26), \$136.46; Sp. for scholarship, St. Mark's School, Salt Lake City, \$40.....	176 46		
Archdeaconry, through Wo. Aux., Sp. for Domestic Contingent Fund.....	3 00		
Newington—Grace S. S.* General.....	24 45		
New London—St. James's S. S.* General.....	45 83		
Archdeaconry, through Wo. Aux., Sp. for Domestic Contingent Fund.....	3 00		
New Milford—St. John's S. S.* General.....	44 50		
Niantic—St. John's S. S.* General.....	4 87		
Noank—S. S.* General.....	1 02		
Northfield—Trinity Church S. S.* General.....	2 50		
Northford—St. Andrew's S. S.* General.....	4 00		
Norwalk—Grace S. S.* General.....	35 00		
Norwich—Trinity Church S. S.* General.....	10 00		
St. Andrew's S. S.* General.....	10 00		
Oxford—St. Peter's S. S.* General.....	2 25		
Pine Meadow—St. John's S. S.* General.....	7 60		
Plainville—Church of Our Saviour S. S.* General.....	4 11		
Pomfret—Christ Church S. S.* General.....	14 67		
Church of the Messiah S. S.* General.....	1 00		
Ponsett—St. James's Chapel S. S.* General.....	2 00		
Poquetanuck—St. James's, Foreign, \$1.83; S. S.* General, \$13.50.....	14 88		
Portland—Trinity Church S. S.* General.....	40 01		
St. John Baptist S. S.* Sp. for India famine sufferers.....	4 00		
Quaker Farms—Christ Church S. S.* General.....	2 10		
Redding—Christ Church S. S.* General.....	3 00		
Ridgefield—St. Stephen's S. S.* General.....	32 68		
Roxbury—Christ Church S. S.* General.....	42 30		
Salisbury—St. John's S. S.* General.....	2 38		
Sandy Hook—St. John's S. S.* Foreign.....	20 00		
Saybrook—Grace S. S.* General.....	5 77		
Sharon—Christ Church S. S.* Domestic, \$11.85; Foreign, \$11.85.....	23 70		
South Glastonbury—St. Luke's S. S.* Domestic, \$9.50; Foreign, \$9.50; General, 50 cts.....	19 50		
South Lyme—S. S.* General.....	1 65		
South Manchester—St. Mary's S. S.* General.....	40 00		
South Norwalk—Trinity Church, Woman's Guild, "Bethany" scholarship, St. Margaret's School, Tokyo, Japan.....	25 00		
Southington—St. Paul's S. S.* General.....	15 00		
Stafford Springs—Grace S. S.* General.....	5 60		
Stamford—St. John's, through Wo. Aux., Sp. for building church at Sendai, Japan.....	25 00		
H. A. Miller, Sp. for India famine sufferers.....	5 00		
Stratford—Christ Church S. S.* General.....	40 00		
Tashua—Christ Church S. S.* General.....	6 00		
Thomaston—Trinity Church S. S.* Sp. for St. Mary's Orphanage, Shanghai, China, \$80.08; Domestic, \$38.25.....	68 83		
Torrington—Trinity Church S. S.* General.....	37 62		
Wallingford—St. Paul's S. S.* General.....	26 81		
Warehouse Point—St. John's S. S.* General.....	22 61		
Washington—St. John's S. S.* General.....	14 00		
Waterbury—Trinity Church S. S.* Sp. for Bishop Wells, Spokane.....	30 00		
Watertown—All Saints' S. S.* General.....	2 30		
Christ Church S. S.* General.....	48 29		
Waterville—St. Paul's S. S.* Domestic, \$3; Foreign \$4.....	7 00		
West Hartford—St. James's S. S.* General.....	4 74		
Westport—Holy Trinity Church, Domestic, \$10; Indian, \$10; Colored, \$10; Foreign, \$10; "W. L. Coley" scholarship, Cape Mount, Africa, \$25; S. S.* General, \$76.60.....	141 60		
Westville—St. James's S. S.* General.....	22 20		
Wethersfield—Trinity Church S. S.* General.....	27 52		
Willimantic—St. Paul's S. S.* General.....	14 18		
Windsor—Grace S. S.* Domestic, \$26.14; Foreign, \$20.....	46 14		
Winsted—St. James's S. S.* General.....	37 20		
Miscellaneous—Branch Wo. Aux., Sp. for Bishop Graves, China, \$300; Sp. for Mrs. Hooker Orphanage, Mexico, \$200.....	500 00		
DALLAS—\$82.70			
Colorado—All Saints', Sp. for India Famine Fund.....	1 15		
Corsicana—St. John's Wo. Aux., Sp. for Domestic Contingent Fund.....	21 55		
Dallas—St. Matthew's S. S.* General.....	60 00		
DELAWARE—\$145.79			
Highlands—Emmanuel Church, Babies' Branch Wo. Aux., Sp. for Church Orphanage, Matanzas, Cuba.....	13 02		
Middletown—"J. B. N.," Sp. for famine sufferers in India.....	5 00		
New Castle—"A Churchwoman," Domestic "A Contributor," Domestic.....	5 00		
Wilmington—St. Andrew's, for Church work in Manila.....	3 00		
St. John's, for St. Agnes's School, Kyoto, Japan.....	28 44		
St. Matthew's S. S.* General.....	2 50		
Miscellaneous—Branch Wo. Aux., Sp. for Dr. Driggs, Alaska, \$37; Japan, \$36.83; Sp. for Rev. Mr. Littell, China, \$20.....	83 83		
EAST CAROLINA—\$90.80			
Columbia—St. Andrew's Mission S. S.* Domestic, 52 cts.; Foreign, 52 cts.....	1 04		
Cumberland Co.—St. Thomas's S. S.* General.....	1 57		
Edenton—St. John Evangelist's, Colored.....	1 72		
Elizabeth City—St. Philip's, Colored.....	77		
Fayetteville—St. John's, Wo. Aux., for "Joseph C. Huske" scholarship, St. John's Mission, Cape Mount, Africa.....	25 00		
Wilmington—St. James's, Wo. Aux., for support of a Bible woman in Japan.....	60 00		
Winterville—Mission S. S.* General.....	70		
EASTON—\$110.98			
Cecil Co.—Trinity Parish, General, \$7; St. Andrew's S. S.* General, \$1.78.....	8 78		
Trinity Parish, Trinity Church S. S.* General.....	11 42		
St. Mary Anne's Parish, St. John's S. S.* General.....	6 47		
St. Mary Anne's Parish, St. Mark's S. S.* General.....	3 11		
St. Mary Anne's Parish, St. Mary's S. S.* General.....	8 18		
Dorchester Co. (Cambridge)—Christ Church S. S.* General.....	32 60		
Great Choptank Parish, Wo. Aux., Sp. for Rev. J. A. Ingle, China.....	8 00		
Kent Co.—North Kent Parish, General (of which S. S.* \$8.08).....	14 17		
Queen Anne Co. (Church Hill)—St. Luke's Parish, Indian, \$7.50; General, 75 cts.....	8 25		
Talbot Co. (Easton)—St. Peter's Parish, Christ Church, Foreign.....	15 00		
FLORIDA—\$12.65			
Fernandina—St. Peter's, Domestic and Foreign.....	7 45		
Marianna—St. Luke's S. S.* Domestic, \$2.60; Foreign, \$2.60.....	5 20		
FOND DU LAC—\$3.60			
Rhineland—S. S.* General.....	3 60		
GEORGIA—\$40.80			
Augusta—Church of the Good Shepherd, Wo. Aux., Sp. for life insurance Dr. Boone, Shanghai, China.....	25 00		
Frederica—Christ Church, Sp. for famine sufferers in India.....	10 80		
Savannah—St. John's S. S. Aux., Girls' Bible-class,* General.....	5 00		
INDIANA—\$18.50			
Evansville—St. Paul's, General.....	3 50		
Indianapolis—Holy Innocents' S. S.* Domestic.....	5 00		
New Albany—Mr. and Mrs. Ernest F. Barth, Sp. for relief of sufferers in India.....	10 00		
IOWA—\$0.50			
Garden Grove—St. John's S. S.* (additional), General.....	50		

KANSAS—\$157.88

<i>Atchison</i> —Contents of Box No. 92,117, Wo. Aux.....	5 00
<i>Cawker City</i> —Grace, Wo. Aux., General....	2 98
<i>Chetopa</i> —St. Paul's, Wo. Aux., General....	2 08
<i>Clay Centre</i> —St. Paul's, Wo. Aux., General....	8 26
<i>Dodge City</i> —St. Cornelius's S. S.,* General....	7 20
<i>Dwight</i> —St. Paul's S. S.,* General.....	3 12
<i>Emporia</i> —St. Andrew's, Wo. Aux., General....	5 40
<i>Fort Scott</i> —St. Andrew's, Wo. Aux., General....	4 42
<i>Horton</i> —St. Luke's S. S.,* General.....	1 45
<i>Junction City</i> —Covenant, Wo. Aux., General....	5 65
<i>Kansas City</i> —St. Paul's, Wo. Aux., General....	5 84
<i>Newton</i> —St. Matthew's, Wo. Aux., General....	4 16
<i>Ottawa</i> —Grace, Wo. Aux., \$3.70; S. S.,* \$7.05, General.....	10 75
<i>Salina</i> —Christ Church, Wo. Aux., \$9.36; S. S.,* \$4, General.....	13 36
<i>Topeka</i> —Grace Cathedral S. S., Sp. for India's relief, \$2.44; *General, \$50.....	52 44
<i>Wakeeney</i> —St. John's, Wo. Aux., General....	3 26
<i>Wakefield</i> —St. George's, Wo. Aux., General....	8 51
<i>Wichita</i> —St. John's, Wo. Aux., General....	11 50
<i>Yates Centre</i> —Calvary, Wo. Aux., General....	3 00

KENTUCKY—\$110.00

<i>Louisville</i> —St. Andrew's S. S., for "William A. Robinson" scholarship, St. John's College, Shanghai, China, \$40; Wo. Aux., for "Nellie R. Robinson" scholarship, St. Elizabeth's School, South Dakota, \$60; William A. Robinson, Sp. for India famine sufferers, \$10	110 00
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LEXINGTON—\$13.00

<i>Covington</i> —Miss Lizzie Wynne and sister, Domestic, \$2.50; Foreign, \$2.50.....	5 00
<i>Miscellaneous</i> —Babies' Branch Wo. Aux., Sp. for support of bed in St. Agnes's Hospital, Raleigh, North Carolina, \$2; Sp. for Navajo Indian Hospital, Fort Defiance, Arizona, \$2; Sp. for St. Mary's Orphanage, Shanghai, China, \$2; Sp. for Rampart, Alaska, \$2.....	8 00

LONG ISLAND—\$2,472.81

<i>Brooklyn</i> —Ascension S. S.,* Infant Class, General.....	10 45
<i>(Bedford Avenue)</i> —Christ Church S. S.,* General, \$22.86; Sp. for Bishop Kinsolving's work, Brazil, \$20.....	42 86
<i>(Clinton Street)</i> —Christ Church S. S.,* China, \$45; Japan, \$45.....	90 00
Holy Trinity Church S. S.,* General.....	55 57
Church of the Redeemer, Domestic and Foreign.....	60 00
St. Andrew's, Domestic.....	5 00
St. Ann's, Domestic.....	703 58
St. Augustine's S. S.,* General.....	8 30
St. James's, Wo. Aux., General.....	61 00
<i>(Fort Hamilton)</i> —St. John's, Wo. Aux., General.....	7 00
St. Martin's, Wo. Aux., General.....	1 00
St. Peter's S. S., "Lindsay Parker" scholarship, St. Paul's School, South Dakota.....	15 00
St. Timothy's, Domestic and Foreign....	10 00
Miss Elizabeth Tillman, Sp. for famine sufferers, India.....	3 00
Mrs. E. Montague, Sp. for famine sufferers, India.....	5 00
<i>Manhasset</i> —Christ Church, S. S.,* General	45 28
<i>Patchogue</i> —St. Paul's S. S.,* General.....	12 00
<i>Port Washington</i> —St. Stephen's Chapel S. S.,* General.....	9 41
<i>Miscellaneous</i> —Branch Wo. Aux., "Cornelia King" scholarship, Alaska, \$100; "Minnie Moore" (In Memoriam) scholarship, St. Mary's School, South Dakota, \$60; Cape Mount School, Africa, \$19; "St. James's S. S." scholarship, St.	

John's Mission, Africa, \$25; "Long Island" scholarship, St. John's College, China, \$60; scholarship St. Mary's Hall, China, \$40; Bishop Partridge's work, Japan, \$15; Hospital, Tokyo, \$5; Bible-reader, Japan, \$4.50; "Mary E. Peck" Memorial scholarship, Training School, China, \$50; Sp. for lace-teacher's salary, Red Lake, Minnesota, \$201; Sp. for Navajo Indian Hospital, Arizona, \$24.50; Sp. for Bishop Brooke's Indian work, \$70; Sp. for Bishop Hare, South Dakota, \$3; Sp. for Bishop Gray, Southern Florida, \$71; Sp. for "Charlotte G. Annan" scholarship, Hooker Orphanage, Mexico, \$80; Sp. for Domestic Contingent Fund, \$31; Sp. for Paddock Memorial Hospital, Olympia, \$29.50; Sp. for Rev. Mr. Caunt, Porto Rico, \$15.86; Sp. for Cuba, \$3; Sp. for Bishop Funsten's clergy fund, Boisé, \$2; Sp. for Bishop Rowe's Hospital, Alaska, \$100; Sp. for Dr. Watt's Medicine Fund, Alaska, \$2; Sp. for Bishop Graves, Laramie, \$25; Sp. for Bishop Wells, Spokane, \$30; Sp. life insurance of Rev. Mr. Ridgeley, Wuchang, China, \$50; Sp. for Bishop Kinsolving's work, Brazil, \$32; Sp. for house for women workers, Hankow, China, \$18; Sp. for Orphanage, Tokyo, \$5; Sp. for building church, Sendai, Japan, \$100; Sp. for church at Wuhu, China, \$35; Sp. for Bishop Rowe's Indian work, Alaska, \$22.....	1,328 86
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LOS ANGELES—\$338.08

<i>Los Angeles</i> —St. Athanasius's Mission S. S.,* Junior Aux., Domestic, \$4.00; Foreign, \$4.09.....	8 18
St. John's S. S.,* General.....	150 00
St. Paul's S. S.,* General.....	8 64
<i>Redlands</i> —Trinity Church S. S.,* General.....	31 01
<i>Riverside</i> —All Saints' S. S.,* General.....	9 25
<i>Santa Barbara</i> —Branch Junior Aux., Indian.....	1 00
<i>Miscellaneous</i> —Branch Junior Aux., for "Bishop Johnson" scholarship, St. Mary's Hall, Shanghai, China.....	50 00
Babies' Branch, Sp. for St. Agnes's Hospital for Colored children, Raleigh, North Carolina, \$20; Sp. for Bishop Brooke, Oklahoma, \$25; Sp. for Bishop Kendrick, New Mexico, \$20; Sp. for Bishop McKim for Saku Yoshimoto at Osaka, Japan, \$20.....	85 00

LOUISIANA—\$125.04

<i>Alexandria</i> —St. James's S. S.,* General....	28 14
St. Mark's S. S.,* General.....	1 65
<i>Laurel Hill</i> —C. M. Pritchard Memorial, Wo. Aux., for Miss Suthon's salary, Japan.....	2 00
<i>New Orleans</i> —Annunciation, C. M. Pritchard Memorial, Wo. Aux., for Miss Suthon's salary, Japan.....	11 40
Christ Church, C. M. Pritchard Memorial, Wo. Aux., for Miss Suthon's salary, Japan.....	30
St. Anna's, C. M. Pritchard Memorial, Wo. Aux., for Miss Suthon's salary, Japan.....	2 75
St. Paul's, C. M. Pritchard Memorial, Wo. Aux., for Miss Suthon's salary, Japan.....	52 30
Trinity Church, C. M. Pritchard Memorial, Wo. Aux., for Miss Suthon's salary, Japan.....	25 00
"Tithe," General.....	1 50

MAINE—\$307.40

<i>Bristol</i> — "Anonymous," Domestic, \$100; Foreign, \$100.....	200 00
<i>Fort Fairfield</i> —St. Paul's, Domestic.....	8 07
<i>Portland</i> —St. Luke's S. S.,* (of which Wo. Aux., \$25), General.....	79 69
<i>Presque Isle</i> —St. John's S. S.,* General....	20 00
<i>Seal Harbor</i> —St. Jude's S. S.,* General....	4 64

MARQUETTE—\$77.70

<i>Escanaba</i> —St. Stephen's, Wo. Aux., Gen-	
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eral.....	2 00	(Roxbury)—St. James's S.S.* for "Percy Browne" scholarship, St. Paul's School, South Dakota.....	60 00
Houghton—Trinity Church S. S.* General, \$40.20; Wo. Aux., General \$5.....	45 90	St. John's S. S.* for "Manton Eastburn" scholarship, St. Paul's School, South Dakota.....	60 00
Ironwood—Transfiguration, Wo. Aux., General.....	2 00	(Charleston)—St. John's S. S.* for "St. John's S. S." scholarship, St. John's Mission, Cape Mount, Africa....	25 00
Ishpeming—Grace, Wo. Aux., General.....	5 00	(Dorchester)—St. Mary's, Junior Aux., Wo. Aux., Sp. for Woman's Ward at St. Luke's Hospital, China.....	4 00
Marquette—St. Paul's, Wo. Aux., General.....	14 50	(South)—St. Matthew's, Wo. Aux., Sp. for Navajo Hospital work, Arizona, \$8; "Friends," Sp. for famine sufferers in India, \$8.....	11 00
Menominee—Grace, Wo. Aux., General.....	3 00	St. Paul's, Wo. Aux., for "Grace H. Hamlen Memorial" scholarship, St. Mary's School, South Dakota, \$2.50; "Member," Sp. for "Christiana" crib, St. Mary's Orphanage, Shanghai, China, \$30.....	32 50
Ontonagon—Ascension, Wo. Aux., General	1 00	St. Stephen's, Domestic, \$118.30; Wo. Aux., for Miss Sabine's salary, Alaska, \$5; Sp. for Bishop Wells, Spokane, for Rev. A. Bard's salary, \$10; Sp. for Rev. T. C. Wetmore, Asheville, \$50.....	183 30
Sault Ste. Marie—St. James's, Wo. Aux., General.....	5 00	Trinity Church, Wo. Aux., Sp. for Navajo Hospital work, Arizona, \$47; for "Grace H. Hamlen Memorial" scholarship, St. Mary's School, South Dakota, \$60; for Miss Sabine's salary, Alaska, \$10; Sp. for Bishop Gray, Southern Florida, \$50; Sp. for Miss Carter's late work, \$25; "A Member," Sp. for India Famine Fund, \$10; Sp. for Woman's Ward, St. Luke's Hospital, Shanghai, China, \$5.....	340 00
MARYLAND—\$817.34		Cambridge—Christ Church, Wo. Aux., "A Member," for "Grace H. Hamlen Memorial" scholarship, St. Mary's School, South Dakota.....	3 00
Anne Arundel Co. (Jewell)—St. James's Parish, Domestic, \$6.82; Foreign, \$13.38	20 20	(North)—St. James's, Sp. for Rev. T. S. Tyng, Japan.....	183 55
Baltimore—Advent Chapel S.S.* Domestic, \$12.33; Foreign, \$12.33.....	24 65	St. John's S. S., Sp. for Rev. J. H. Kobayashi, Japan.....	60 00
Ascension, Wo. Aux., General.....	6 91	St. Peter's, Wo. Aux., for Miss Sabine's salary, Alaska.....	2 00
Christ Church, Wo. Aux., salary of Miss Johnston, St. Paul's School, South Dakota, \$50; Sp. for Mexico, \$6; Sp. for Bishop Graves's Clergy Fund, Laramie, \$15.....	71 00	Charlestown—St. John's, Wo. Aux., for Miss Sabine's salary, Alaska.....	3 00
Emmanuel Church, Sp. for Bishop Weed, Florida, \$24; S. S.* General, \$132.42.....	156 42	Chicopee—Grace S. S.* General.....	84 45
Church of the Good Shepherd Chapel, for "George Lycett" scholarship, Boone School, Wuchang, China.....	40 00	Clinton—Church of the Good Shepherd, Domestic, \$15; S. S.* General, \$33.36; Wo. Aux., for Miss Sabine's salary, Alaska, \$5.....	53 36
Church of the Messiah, for "Lina Burt" scholarship, St. John's Mission, Cape Mount, Africa, \$25; S. S.* General, \$50	75 00	Dalton—Grace S. S.* General.....	7 55
Free Church of St. Barnabas, Foreign... Mr. James Flynn, General.....	8 00	Dedham—Church of the Good Shepherd, "A Member," Foreign.....	10 00
"F. E. H." General.....	5 00	St. Paul's, Wo. Aux., for Miss Sabine's salary, Alaska.....	4 00
Prince of Peace Church, Junior Aux., Sp. St. Luke's Hospital, Children's Ward, Shanghai, China.....	20 00	East Milton—Our Saviour Mission S. S.* Foreign.....	3 90
Baltimore Co. (Phoenix)—Frazier Memorial S. S.* General.....	15 00	Fitchburg—Christ Church, Wo. Aux., for "Grace H. Hamlen Memorial" scholarship, St. Mary's School, South Dakota.....	10 00
St. James's Parish S. S., Domestic and Foreign.....	15 00	Great Barrington—St. James's S. S.* General.....	41 44
(Garrison Forest)—St. Thomas's, Foreign.....	27 62	Greenfield—St. James's, Domestic, \$7.62; Foreign, \$6.61.....	14 23
(Towson)—Trinity Church, Domestic and Foreign.....	63 80	Groton—E. K. Caryl, Foreign.....	10 00
Calvert Co.—Christ Church S. S.* General	2 00	Hingham—St. John the Evangelist S. S., Wo. Aux., for Miss Sabine's salary, Alaska.....	50
Frederick Co. (Frederick)—All Saints S. S., for "C. C. Hoffman" scholarship, St. John's Mission, Cape Mount, Africa, \$25; for "All Saints" scholarship, St. Elizabeth's School, South Dakota, \$60; Sp. for work of Rev. J. A. Ingle, China, \$41.60.....	121 60	Holyoke—St. Paul's S. S.* for "St. Paul's" scholarship, St. Paul's College, Tokyo, Japan.....	50 00
Garrett Co.—St. Matthew's S. S., * General	2 25	Hopkinton—St. Paul's, Wo. Aux., for Miss Sabine's salary, Alaska.....	2 00
Howard Co. (Ellicott City)—St. Peter's, Foreign.....	25 00	Hudson—St. Luke's Mission S. S.* General	2 50
(Dorsey)—Trinity Church S. S., General, \$2.10; Wo. Aux., Domestic, \$2.26; "W. F. G." China, \$25.....	29 36	Lenox—Trinity Church, Wo. Aux., for Miss Sabine's salary, Alaska.....	5 00
Washington Co. (Hagerstown)—St. John's, Sp. for famine sufferers in India.....	8 53	Lexington—"E. A. S." Wo. Aux., for Miss Sabine's salary, Alaska.....	6 00
Miscellaneous—Junior Aux., Wo. Aux., Sp. for organ, Wuchang, China.....	50 00	Longwood—Church of Our Saviour, Wo. Aux., for "Grace H. Hamlen Memorial" scholarship, St. Mary's School,	
MASSACHUSETTS—\$2,769.42			
Attleboro—All Saints' S. S.* General.....	18 37		
Ayer—St. Andrew's Parish, Foreign.....	7 00		
Beverly—St. Peter's, Wo. Aux., for "Grace H. Hamlen Memorial" scholarship, St. Mary's School, South Dakota.....	2 43		
Boston (Dorchester)—All Saints', Wo. Aux., for Miss Sabine's salary, Alaska	5 00		
Ascension S. S.* for the Philippines.....	55 66		
(West Roxbury)—Emmanuel Church S. S., * General.....	35 12		
Emmanuel Church S. S.* Sp. for Cuba, \$104.30; Porto Rico, \$104.30; New Mexico and Arizona, \$81.66; Sp. for St. Luke's Hospital for women, China, \$38.85; Wo. Aux., for "Grace H. Hamlen Memorial" scholarship, St. Mary's School, South Dakota, \$4; for Miss Sabine's salary, Alaska, \$68.....	401 01		
Church of the Good Shepherd, Wo. Aux., for "Grace H. Hamlen Memorial" scholarship, St. Mary's School, South Dakota, \$3.07; for Miss Sabine's salary, Alaska, \$11.31.....	14 38		
St. Andrew's S. S., * General.....	16 33		

South Dakota.....	2 00	eign Life Insurance Fund, \$1; Sp. for Mexico, \$5.....	19 00
Lowell—St. Anne's, Domestic.....	2 00	Mrs. H. P. Baldwin, Sp. for Bishop Rowe, Alaska.....	50 00
Lynn—St. Stephen's S. S., * General, \$95.75; Sp. for Mr. Osuga's Orphanage, Japan, \$15.50.....	111 25	Fenton—St. Jude's S. S., * Foreign.....	5 00
Mansfield—Sadie Ardrey, * General.....	25	Flint—St. Paul's, Junior Aux., Sp. for India Famine Fund.....	5 00
Marblehead—St. Michael's S. S., * General.....	5 25	Grosse Ile—St. James's S. S., * General.....	4 25
Marlboro—Holy Trinity Church S. S., * General.....	15 00	Mrs. J. A. Rucker, Indian.....	7 00
Melrose—Trinity Church S. S., * General.....	44 03	Hamburg—St. Stephen's S. S., * General.....	25
Milton—St. Michael's S. S., * Foreign.....	19 20	Henrietta—Christ Church, Wo. Aux., for Miss Bull's salary, Japan.....	3 00
Newburyport—St. Paul's, Wo. Aux., for "Bishop Bass" scholarship, St. Elizabeth's School, South Dakota, \$30; "L. J. E. and G. E.," Sp. for India Famine Fund, \$50.....	80 00	Howell—St. John's S. S., * General.....	46
North Adams—St. John's, Wo. Aux., for Miss Woodruff's salary, Africa.....	10 00	Jackson—St. Paul's, Wo. Aux., Sp. for Rowland Hall, Salt Lake, \$10; Alaska, \$10.....	20 00
Pittsfield—St. Stephen's S. S., * General.....	69 03	Jonesville—Grace, Wo. Aux., Sp. for Hoffman Hall, Tennessee, \$1.50; for Miss Bull's salary, Japan, \$2.....	3 50
Plymouth—Christ Church S. S., * General.....	12 41	Lansing—St. Paul's, Wo. Aux., for Miss Bull's salary, Japan, \$2; Sp. for Hoffman Hall, Tennessee, \$5.....	7 00
Quincy—Christ Church, Wo. Aux., for Miss Sabine's salary, Alaska.....	4 00	Mt. Clemens—Grace, Wo. Aux., Sp. for Church work in Havana, Cuba.....	5 00
Rochdale—Christ Church S. S., * General.....	14 17	Pontiac—Zion, Wo. Aux., for Miss Bull's salary, Japan, \$2.50; Sp. for Mexico, \$5; for "Harris" memorial scholarship, St. John's College, China, \$5.....	12 50
Salem—St. Peter's, Wo. Aux., for Miss Sabine's salary, Alaska.....	10 00	Ypsilanti—St. Luke's, Wo. Aux., Sp. for Hoffman Hall, Tennessee.....	5 00
Springfield—Christ Church, Wo. Aux., General, \$3; for Miss Sabine's salary, Alaska, \$5.....	8 00	Miscellaneous—Branch Wo. Aux., Sp. for Church work in Havana, Cuba.....	18 00
Stockbridge—St. Paul's, Domestic, \$10; Foreign, \$5.....	15 00		
Watertown—Church of the Good Shepherd S. S., * General.....	5 75		
Wellesley—St. Andrew's, Sp. for Archdeacon Appleby, Duluth, \$5; General, \$38.39.....	38 32	MICHIGAN CITY—\$83.96.....	
West Gardner—St. Paul's, Wo. Aux., for Miss Sabine's salary, Alaska.....	2 00	Kokomo—St. Andrew's S. S., * General.....	2 14
Williamstown—St. John's, Domestic, \$100; General (of which S. S., * \$60), \$110.....	210 00	Michigan City—Trinity Cathedral S. S., * Domestic and Foreign, \$56.82; Wo. Aux., General, \$20.....	76 82
Wood's Hall—Church of the Messiah, for Porto Rico.....	11 17	Roeske—Mission S. S., * Domestic and Foreign.....	5 00
Worcester—All Saints', Domestic, \$20; Wo. Aux., "A Member," for "Edward Read Pratt Memorial" scholarship, St. Elizabeth's School, South Dakota.....	80 00		
St. John's, Wo. Aux., for Miss Sabine's salary, Alaska.....	2 19	MILWAUKEE—\$145.96.....	
St. Matthew's S. S., * General.....	86 32	Baraboo—Trinity Parish, Sp. for famine sufferers in India.....	5 00
Miscellaneous—Branch Wo. Aux., Sp. for Mexico, \$4; Sp. for "Geo. Packard" scholarship, M. J. Hooker Memorial School, Mexico, \$40; Sp. for Dean Gray Memorial School, Mexico, \$25; Sp. for Bishop Holly, Haiti, for bride and saddle, \$16.50.....	85 50	Janesville—Christ Church S. S., * General.....	5 00
		Jefferson—St. Mary's S. S., * General.....	6 54
		Milwaukee—All Saints' Cathedral, Domestic and Foreign, \$25.82; S. S., * General, \$24.67.....	50 49
		St. Stephen's S. S., * General.....	4 00
		(South)—St. Mark's S. S., * General.....	5 00
		National Soldiers' Home, Rev. E. P. Wright, \$2.50, Mrs. Chas. Hickman, \$1.25, J. R. Mackie, \$1.25, General.....	5 00
		North Greenfield—St. Peter's S. S., * General.....	1 72
		Superior—Church of the Redeemer (of which Wo. Aux., \$5), General.....	8 00
		Miscellaneous—Junior Aux., for "Milwaukee" scholarship, St. John's Mission, Cape Mount, Africa.....	25 00
		Offering taken at the Children's Service, General.....	8 00
		Wo. Aux., General.....	12 11
		Wo. Aux., meeting at St. Luke's, Racine, General.....	10 10
		MINNESOTA—\$381.12.....	
		Benson—Christ Church S. S., * General.....	16 00
		Birch Coulee—St. Cornelia's, General.....	11 88
		Chatfield—St. Matthew's, Sp. for famine sufferers, India.....	5 00
		Faribault—Our Merciful Saviour Cathedral, General.....	101 95
		Seabury Divinity-school, Breck Missionary Society, for support of Rev. Mr. Huntington, China, \$50; Sp. for Mr. Osuga's Orphanage, Japan, \$25.....	75 00
		Shattuck School, General.....	30 00
		St. Paul—Church of the Messiah, Domestic and Foreign, \$3.95; S. S., * General, \$32.35 "A Friend," Sp. for famine sufferers, India.....	36 30
		Sleepy Eye—All Souls' S. S., * General.....	1 00
		Winona—St. Paul's, Domestic, \$9.50; Foreign, \$11.68; Junior Aux., Sp. for Bishop Rowe, for Paul Williams, Alaska, \$36.40.....	57 58
		Miscellaneous—Offering at Annual Council, June 6th, Domestic and Foreign.....	30 41

MISSISSIPPI—\$68.05

<i>Bay St. Louis</i> —St. Luke's S. S.,* General..	5 65
<i>Jackson</i> —St. Andrew's S. S.,* General.....	43 50
<i>Mississippi City</i> —St. Mark's S. S.,* General	6 70
<i>Woodville</i> —St. Paul's, Sp. for famine sufferers, India.....	12 20

MISSOURI—\$126.51

<i>Montgomery</i> —Holy Comforter S. S.,* General.....	1 00
<i>St. Charles</i> —Trinity Church S. S.,* (additional), General.....	88
<i>St. Louis</i> —All Saints', General.....	5 00
<i>Ascension</i> S. S.,* (additional), General ...	9 00
<i>Christ Church Cathedral</i> , "Mrs. C," General.....	10 00
<i>Grace</i> S. S.,* General.....	20 04
<i>Mt. Calvary</i> , "A Member," Thank-offering, Sp. for "Jin," Osgua Orphanage, Japan.....	1 07
<i>St. George's</i> S. S.,* General.....	52 25
<i>St. Mark's</i> S. S.,* General.....	18 77
<i>St. Paul's</i> S. S.,* General.....	8 50

NEBRASKA—\$37.69

<i>Aurora</i> —S. S.,* General.....	1 00
<i>Clarke</i> —St. Paul's S. S.,* General.....	4 43
<i>Norfolk</i> —Trinity Church S. S.,* General....	10 00
<i>Omaha</i> —Church of the Good Shepherd S. S.,* General.....	15 00
<i>Palmer</i> —St. Mark's S. S.,* General.....	2 25
<i>Wahoo</i> —St. John's S. S.,* General.....	5 00

NEWARK—\$384.73

<i>Butler</i> —St. Paul's S. S.,* General.....	2 61
<i>Englewood</i> —St. Paul's, Domestic, \$92.28; S. S.,* General, \$15.....	107 28
<i>Morristown</i> —St. Peter's, for Bishop Payne Divinity-school, Petersburg, Southern Virginia.....	26 55
<i>Pupils of Miss Dana's</i> School, Wo. Aux., Sp. for Women's Ward, St. Luke's Hospital, Shanghai, China.....	15 00
<i>Miss F. B. Cowsen</i> , Wo. Aux., Sp. toward education of a girl, St. Hilda's School, China.....	36 10
"A Friend," Domestic and Foreign ...	25 00
<i>Orange</i> —Grace, Mite Society, Wo. Aux., "Frances C. Henderson" scholarship, St. Mary's Hall, Shanghai, China	20 00
<i>Orange Valley</i> —Mite-chest, General.....	12 00
<i>Passaic</i> —St. John's S. S.,* for "St. Agnes's" scholarship, St. Elizabeth's School, South Dakota, \$60; General, \$6.75.....	66 75
<i>Pompton</i> —Christ Church S. S.,* General....	5 68
<i>Summit</i> —Calvary, Sp. for famine sufferers, India.....	7 00
<i>Tenafly</i> —Rethmore S. S.,* General.....	38 76
<i>Miscellaneous</i> —Branch Wo. Aux., Sp. for general work, Mexico, \$20; Sp. for building church, Sendai, Japan, \$2....	22 00

NEW HAMPSHIRE—\$258.19

<i>Berlin</i> —St. Barnabas's, Sp. for famine sufferers, India, \$3.25; S. S.,* "Edmund Waller Hening Memorial" scholarship, St. John's Mission, Cape Mount, Africa, \$25.....	28 25
<i>Concord</i> —St. Paul's, General.....	32 25
<i>St. Paul's</i> School, Domestic, \$40; Foreign, \$40; Sp. for famine sufferers, India, \$7.10; S. S.,* General, \$18.19.....	105 29
<i>Goffstown</i> —St. Matthew's S. S.,* General..	2 54
<i>Keene</i> —Rev. E. A. Renouf, D.D., Sp. for Mexico.....	10 00
<i>Manchester</i> —Grace (of which S. S.,* \$53.70), General.....	61 11
<i>Nashua</i> —Church of the Good Shepherd, Junior Aux., for Cape Palmas Orphan Asylum, Africa.....	5 00
<i>Sanbornville</i> —St. John the Baptist, Sp. for famine sufferers, India.....	10 25
<i>West Derry</i> —Transfiguration S. S.,* General.....	3 50

NEW JERSEY—\$724.00

<i>Allentown</i> —Christ Church, General, \$3; S. S.,* China, \$33.....	35 00
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<i>Bernardsville</i> —St. Bernard's S. S.,* China..	7 78
<i>Branchport</i> —S. S.,* China.....	8 60
<i>Camden</i> —St. Paul's, Rev. J. A. Ingle's work, Hankow, China.....	15 00
"A Friend," Sp. for Rev. J. A. Ingle, Hankow, China.....	20 00
<i>Carteret</i> —St. Mark's S. S.,* China.....	7 40
<i>Collingswood</i> —Holy Trinity Church S. S., Sp. for famine sufferers, India.....	1 16
<i>Crosswicks</i> —Grace S. S.,* China.....	7 30
<i>Elizabeth</i> —St. John's Woman's Foreign Aid Committee, Wo. Aux., for "St. John's" scholarship, Cape Palmas Orphan Asylum, Africa.....	50 00
<i>Mrs. Clark</i> and family, Wo. Aux., Sp. for famine sufferers, India.....	6 00
<i>Flemington</i> —Calvary S. S.,* General.....	7 91
<i>Gibbstown</i> —St. John-in-the-Wilderness S. S., Sp. for famine sufferers, India.....	6 00
<i>High Bridge</i> —Mission, General.....	2 37
<i>Lambertville</i> —St. Andrew's S. S.,* General	30 00
<i>Manasquan</i> —Mission, General.....	1 36
<i>Matawan</i> —Trinity Church S. S.,* China....	12 52
<i>Merchantville</i> —Grace, General.....	5 00
<i>Middletown</i> —Christ Church, Miss Taylor, Wo. Aux., Domestic.....	3 00
<i>Monmouth Junction</i> —St. Paul's S. S.,* China.....	12 00
<i>Mount Holly</i> —St. Andrew's, Indian, \$4.60; S. S.,* General, \$32.17.....	36 77
<i>New Brunswick</i> —Christ Church, Indian...	11 00
<i>Plainfield</i> —Miss Lucy O. Embury, Sp. for famine sufferers, India.....	100 00
<i>Point Pleasant</i> —St. Mary's S. S.,* China..	5 05
<i>Rahway</i> —Church of the Holy Comforter S. S.,* China.....	10 70
<i>Rocky Hill</i> —Trinity Church S. S.,* China..	16 36
<i>Roselle</i> —St. Luke's S. S.,* for "Delaware Klipping Howe" scholarship, St. Margaret's School, Tokyo, Japan.....	40 00
<i>Salem</i> —St. John's, Indian, \$15.21; Colored, \$18.20.....	33 41
<i>Sand Hills</i> —St. Barnabas's S. S.,* General	4 00
<i>Seavaren</i> —St. John's S. S.,* China.....	20 97
<i>South River</i> —Holy Trinity Church S. S.,* China.....	23 30
<i>Trenton (Cadwalader Place)</i> —All Saints', General, \$3.19; S. S.,* China, \$17.67.....	21 06
<i>Christ Church</i> , Junior Aux., Foreign....	8 00
<i>Grace Mission</i> and S. S.,* General.....	65 19
<i>Wilbur</i> —St. James's S. S.,* China.....	7 79
<i>Miscellaneous</i> —Branch Wo. Aux., General, \$2; through Woman's Central Committee, Sp. for "Clarkson" scholarship, Mrs. Hooker Memorial School, Mexico, \$80.....	82 00

NEW YORK—\$4,565.69

<i>Dobb's Ferry</i> —Miss Masters's School, for education of an Indian child.....	60 00
<i>Goshen</i> —St. James's S. S.,* Domestic and Foreign.....	21 30
<i>Graymoor</i> —St. John's, Sp. for relief of the famine sufferers in India.....	2 62
<i>Hopewell Junction</i> —Resurrection S. S.,* General.....	5 60
<i>Middletown</i> —Grace S. S.,* General.....	35 00
<i>Mount Kisco</i> —St. Mark's S. S.,* General..	5 41
<i>Mount Vernon</i> —Trinity Church S. S.,* General.....	56 75
<i>Newburgh</i> —"H. B. C.," Sp. for famine sufferers in India.....	5 00
<i>New Rochelle</i> —Wilmot Parish, St. John's S. S.,* General.....	17 13
<i>New York</i> —Calvary, Missionary Society, Wo. Aux., Sp. for Domestic Contingent Fund, \$10; S. S., through Nobrara League, for "Bishop Walker" scholarship, St. Paul's School, South Dakota, \$60.....	70 06
<i>Calvary Chapel</i> S. S.,* General.....	100 70
<i>Christ Church</i> , "A Member," General... (Kingsbridge)—Church of the Mediator, Woman's Central Committee, Sp. for Church work in Mexico.....	5 00
<i>Grace</i> , Sp. for Bishop Weed's work, Florida, \$96; Miss Anna H. Laight and Miss Anna P. Jervey, General, \$25;	

Chantry S. S., through Niobrara League, for "Hoffman Whittaker" scholarship, \$60; "Alonzo Potter" scholarship, \$60; "Grace Chantry" scholarship, \$60.....	801 00
Heavenly Rest, Mrs. Browning's S. S. Class, for "E. B. B." scholarship, St. John's Mission, Cape Mount, Africa.....	25 00
Chapel of the Heavenly Rest, Junior Aux., Wo. Aux., Sp. for Cape Mount, Africa.....	5 00
Holy Communion, Wo. Aux., Sp. for Rowland Hall, Salt Lake, \$25; Junior Aux., Mite boxes, General, \$1.....	26 00
Incarnation, Sp. for Mrs. Hooker's Orphanage, Mexico, \$30; Mr. F. L. Stetson, Sp. for Mexico, \$25; Mrs. Emery, Sp. for Alaska, \$8.....	68 00
Chapel of the Incarnation, Miss Horn's Bible-class, Wo. Aux., Sp. for expression on organ for Rampart City, Alaska Intercession S. S.* General.....	10 00 1 49
St. Augustine's Chapel, Missionary Guild, Domestic, \$31; Foreign, \$31.....	62 00
St. Augustine's League, Sp. for Archdeacon White, for salary of the rector of St. Cyprian's Church, St. Augustine, Florida, \$25; Sp. for tuition of Brown boys at St. Paul's School, Lawrenceville, Virginia, \$30.....	45 00
St. George's S. S., Sp. for work in the Hospital for Indians, Fort Defiance, Arizona.....	18 00
(Fordham)—St. James's, Wo. Aux., Sp. for educational work in Africa.....	10 00
St. John Baptist School, Wo. Aux., for China.....	10 00
St. John Evangelist's, Wo. Aux. and S. S., Domestic and Foreign.....	30 05
(Clifton)—St. John's S. S.* for "Schofield Memorial" scholarship, St. Mary's Hall, Shanghai, China, \$40; Domestic and Foreign, \$49.40.....	89 40
St. Luke's S. S.* General.....	63 47
St. Matthew's S. S.* General, \$88.75; Wo. Aux., St. Augustine's League, Colored, \$10.....	98 75
St. Michael's, General, \$4.05; S. S.* Sp. for work of Mrs. T. C. Wetmore, Arden, Asheville, \$1; General, \$141.01; Branch of the S. S.* at the Sheltering Arms, for "James Cook Richmond" scholarship, St. Augustine's School, Africa (of which girls of John D. Wolfe Cottage, \$5; the girls of the Ladies' Association Cottage, \$5.50; boys of the Furniss Cottage, \$4.50; boys of the Montgomery Cottage, \$5; girls of the Little May Cottage, \$5), \$25; Wo. Aux., Sp. for Indian school at Shoshone Agency (Wyoming), Boise, \$2.58; Young Woman's Parish Aid, Sp. for the church in Havana, Cuba, \$50; Junior Aux., mite-boxes, General, \$1.57.....	225 21
St. Paul's Chapel S. S.* for "Dr. Haight" scholarship, St. John's College, Shanghai, China.....	40 00
St. Thomas's, "A Member," Sp. for the "Maria E. Hassen" scholarship, Mexico, \$100; Junior Branch Wo. Aux., for salary of Mr. Forrester, Mexico, \$35; Junior Woman's Missionary Society, Sp. for Manila (Chaplain Pierce), \$50.....	185 00
Trinity Church S. S.* General.....	64 49
Trinity Parish, German Mission, Sp. for Mexico, \$10; for Alaska, \$10.....	20 00
Trinity School, General.....	20 00
Zion and St. Timothy's, mite-boxes, General.....	1 18
"A Friend," Wo. Aux., Sp. for Domestic Contingent Fund.....	50 00
"A Friend," Wo. Aux., Sp. for Rev. G. C. Hunting, Evanston, Salt Lake, for reading-room for young men.....	25 00
"A Friend," Wo. Aux., Sp. for India Famine Fund.....	1 00
Anna A. Bradford, Domestic and Foreign "A Friend," Sp. for India Famine Fund.....	100 00 25 00
"C. W. P.," Sp. for India Famine Fund.....	8 00
Anna L. Fisk, Sp. for India Famine Fund.....	5 00
Mrs. L. B. Bangs, Women's Central Committee, Sp. for Mexico.....	25 00
Mrs. J. Hull Browning, Sp. for Miss Carter's Indian work, Minnesota.....	100 00
Mrs. J. H. Clark, through Women's Central Committee, Sp. for Mexico.....	15 00
Mrs. Merritt, Domestic, \$500; Colored, \$200; Foreign, \$300.....	1,000 00
Miss Mary E. Roberts, Domestic, \$30; Foreign, \$30.....	60 00
Rev. J. J. Roberts, D.D., Sp. for the starving Hindus.....	5 00
Wm. Russell, Sp. for Episcopal Church, Havana, Cuba.....	2 30
Miss E. L. Russell, Sp. for Chaplain Pierce's work, Manila.....	14 00
Two children, through Miss Church, Indian, \$3.61; Foreign, \$5.50; General, 50 cts.....	9 61
"W.," for "W." scholarship, St. Mary's School, South Dakota.....	60 00
Branch Wo. Aux., Missionary Exhibit, General.....	15 71
Poughkeepsie—St. Paul's, Girls' Missionary Society, for "Frank Heartfield" scholarship, St. Mary's Hall, Shanghai, China.....	50 00
Branch Wo. Aux., Sp. for Bishop Horner, Asheville.....	35 00
Red Hook—All Saints' Chapel, General, \$1.04; S. S.* Domestic, \$4.83; Colored, \$4.37.....	9 79
Christ Church, Foreign, \$1.13; General (of which S. S.* \$6.97), \$20.11; S. S.* Sp. for Montana, \$10.....	31 24
Rhinebeck—Church of the Messiah S. S.* General.....	15 50
Rosendale—All Saints' S. S.* General.....	5 00
Rye—Christ Church, Woman's Missionary Association, Wo. Aux., for "Hope" scholarship, High School, Cuttington, Africa, \$40; Sp. for Educational Fund, Cape Mount, Africa, \$70.....	110 00
Sing Sing—St. Paul's, Domestic, \$12.50; Foreign, \$12.50.....	25 00
Trinity Church, Wo. Aux., Sp. for Rowland Hall, Salt Lake, \$10.33; "In Memoriam," Sp. for Mary Watson School, Persia, \$35.....	45 33
White Plains—Grace S. S., for "Grace Church" (Preparatory), scholarship, St. John's College, Shanghai, China, \$50; General, \$43.61.....	93 61
Yonkers—St. Andrew's S. S.* General, \$148.68; Wo. Aux., through Woman's Central Committee, Sp. for Mexico, \$10; Niobrara League, Sp. for Miss Thackara's work, Navajo Indians, Fort Defiance, Arizona, \$25.....	178 68
St. John's, Mrs. W. F. Cochran, Sp. for Church work in Mexico.....	100 00
Swedish Mission, General.....	27 61
Miscellaneous—"Friends," Wo. Aux., Sp. for educational work, Africa.....	29 35
Junior Department, Wo. Aux., through Niobrara League, for "Loving Heart" scholarship, St. Elizabeth's School, South Dakota.....	30 00
Dutchess County Missionary Conference, General.....	5 35
Westchester Branch Wo. Aux., Sp. for Miss Eliza W. Thackara, Navajo Hospital, Fort Defiance, Arizona.....	450 00

NORTH CAROLINA—\$65.65

Burlington—St. Athanasius's, Foreign.....	5 65
Henderson—Holy Innocents', Indian, \$5; Sp. for famine sufferers, India, \$25; S. S.* General, \$7.....	37 00
Kittrell—St. James's, General.....	4 55
Milton—Christ Church S. S.* General.....	1 67
Pittsboro—St. Bartholomew's, Indian.....	4 50
Warrenton—All Saints' Mission S. S.* General.....	6 88
Miscellaneous—Branch Wo. Aux., Sp. for Rev. J. A. Ingle, China.....	5 50

OHIO—\$961.84

<i>Akron</i> —St. Paul's, Wo. Aux., salary of Dr. Mary Gates, China.....	5 00
<i>Boardman</i> —St. James's, Wo. Aux., salary of Dr. Mary Gates, China.....	2 00
<i>Canton</i> —St. Paul's S. S.,* General.....	8 83
<i>Cleveland</i> —Christ Church, Wo. Aux., salary of Dr. Mary Gates, China.....	8 00
Church of the Good Shepherd, Miss Applegate's S. S. class* for work in the Philippines, \$4; Wo. Aux., salary of Dr. Mary Gates, China (of which Juniors \$9), \$14.....	18 00
Church of the Holy Spirit, Wo. Aux., salary of Dr. Mary Gates, China.....	6 00
Emmanuel Church S. S.,* Domestic and Foreign, \$40; Wo. Aux., salary of Dr. Mary Gates, China (of which Young Woman's Guild—Juniors, \$10), \$15.....	55 00
Grace, Wo. Aux., salary of Dr. Mary Gates, China.....	5 00
St. John's, Wo. Aux., salary of Dr. Mary Gates, China (of which Juniors \$5).....	80 00
St. Luke's, Wo. Aux., salary of Dr. Mary Gates, China.....	3 00
St. Mark's, Wo. Aux., salary of Dr. Mary Gates, China.....	5 00
St. Paul's, Wo. Aux., salary of Dr. Mary Gates, China (of which Brooks Society \$14).....	108 00
St. Philip's, Wo. Aux., Sp. for Famine Fund, India, \$5.50; salary Dr. Mary Gates, China, \$11.....	16 50
Trinity Church, Wo. Aux., salary of Dr. Mary Gates, China (of which Daughters of the Church \$25; Juniors, \$1).....	78 00
Marie Louise Society, Wo. Aux., salary of Dr. Mary Gates, China.....	15 00
Mrs. C. S. Bates, Treasurer, through Women's Central Committee, Sp. for Mexico.....	8 02
Church Club, Sp. for Chaplain Pierce's use in Manila.....	449 51
(<i>East</i>)—Deborah Guild, Wo. Aux., salary of Dr. Mary Gates, China.....	18 00
<i>East Liverpool</i> —St. Stephen's, Wo. Aux., salary of Dr. Mary Gates, China.....	12 00
<i>Gambier</i> —Church of the Holy Spirit, Wo. Aux., salary Dr. Mary Gates, China.....	1 00
<i>Kent</i> —Christ Church, Wo. Aux., salary Dr. Mary Gates, China.....	2 00
<i>Lakewood</i> —Ascension, Wo. Aux., salary Dr. Mary Gates, China.....	1 00
<i>Monroeville</i> —Zion, Mrs. F. W. Aves, for the Church in the Philippines, \$8; Sp. for India famine sufferers, \$2.....	5 00
<i>Mt. Vernon</i> —St. Paul's, Wo. Aux., salary Dr. Mary Gates, China.....	2 00
<i>Norwalk</i> —St. Paul's, Wo. Aux., salary Dr. Mary Gates, China.....	5 00
<i>Oberlin</i> —Christ Church, Wo. Aux., salary Dr. Mary Gates, China.....	2 00
<i>Painesville</i> —St. James's, Wo. Aux., salary Dr. Mary Gates, China.....	15 00
<i>Peninsula</i> —Bethel, Wo. Aux., salary Dr. Mary Gates, China.....	5 00
<i>Sandusky</i> —Grace, Domestic, \$5; Wo. Aux., salary Dr. Mary Gates, China, \$2.....	7 00
<i>Steubenville</i> —St. Paul's, Wo. Aux., salary Dr. Mary Gates, China.....	15 00
St. Stephen's, Wo. Aux., salary Dr. Mary Gates, China.....	5 00
<i>Toledo</i> —Trinity Church, Wo. Aux., salary Dr. Mary Gates, China.....	15 00
<i>Warren</i> —Christ Church, Wo. Aux., salary Dr. Mary Gates, China.....	5 00
<i>Youngstown</i> —St. James's Chapel S. S.,* General.....	7 65
St. John's S. S.,* General.....	28 83

OREGON—\$60.98

<i>Astoria</i> —Grace, Wo. Aux., for support of Bible woman, China.....	5 00
<i>Grant's Pass</i> —St. Luke's S. S.,* General....	3 30
<i>Mill Four</i> —S. S.,* General.....	90
<i>Milwaukie</i> —St. John's S. S.,* General.....	8 08
<i>Newport</i> —St. Stephen's S. S.,* General....	18 34
<i>Oakland</i> —St. Clement's S. S.,* General.....	50

<i>Pendleton</i> —Church of the Redeemer, Domestic and Foreign.....	10 85
<i>Roseburg</i> —St. George's S. S.,* General.....	75
<i>Toledo</i> —St. John's S. S.,* General.....	8 58
<i>Yaquina City</i> —Mission S. S.,* General....	5 20

PENNSYLVANIA—\$22,107.45

<i>Ambler</i> —Trinity Mission S. S.,* General....	20 00
<i>Ardmore</i> —St. Mary's S. S.,* (of which Bible-class at the Beeches, \$9), General.....	51 50
<i>Attleboro</i> —St. James's Mission S. S.,* General.....	17 51
<i>Bala</i> —St. Asaph's S. S.,* Sp. for Zenana Mission, India, \$25; Sp. for Rev. J. S. Russell, for St. Paul's School, Lawrenceville, Southern Virginia, \$25; for "St. Elizabeth's" scholarship, St. John's School, South Dakota, \$30; for "Rev. Fred. Burgess" scholarship, St. Paul's School, South Dakota, \$60; General, \$150.....	290 00
St. Andrew's Mission S. S.,* General.....	40 00
<i>Bristol</i> —St. James's S. S.,* General.....	54 88
<i>Bryn Mawr</i> —Church of the Redeemer S. S.,* General.....	100 00
Mite-box No. 2,580, Domestic.....	58 12
<i>Centre Hill</i> —Trinity Church S. S.,* General.....	3 04
<i>Centreville</i> —Trinity Church S. S.,* General.....	14 78
<i>Cheltenham</i> —St. Paul's S. S.,* Sp. for Bishop Payne Divinity-school, Southern Virginia, \$25; Sp. for Archdeacon Spurr, West Virginia, for scholarships, \$25; for Manila, \$25; Sp. for Cuba, \$25; Sp. for Brazil, \$50; for China, \$25; Japan, \$25; Porto Rico, \$10.....	210 00
<i>Chester</i> —St. Luke's S. S.,* Domestic, \$5; Sp. for Cuba, \$5.....	10 00
<i>Coatesville</i> —Trinity Church, Sp. for India Famine Fund, \$18.55; S. S.,* General, \$114.52.....	133 07
<i>Concord</i> —St. John's S. S.,* General.....	13 27
<i>Conshohocken</i> —Calvary S. S.,* General.....	83 83
<i>Crescentville</i> —Trinity Chapel S. S.,* General.....	40 47
<i>Downingtown</i> —St. James's S. S.,* General, \$45; Sp. for "Mary Hoopes" scholarship, St. Mary's Orphanage, Shanghai, China, \$30.....	75 00
<i>Doylestown</i> —St. Paul's S. S.,* General.....	69 53
<i>Edgington</i> —Christ Church S. S.,* General.....	20 00
<i>Great Valley</i> —St. Peter's S. S.,* General....	24 00
<i>Gwynedd</i> —Church of the Messiah S. S.,* General.....	40 10
<i>Haverford</i> —Mrs. J. T. Lewis, Sp. for India Famine Fund.....	10 00
<i>Honeybrook</i> —St. Mark's S. S.,* General....	5 00
<i>Hulmeville</i> —Grace S. S.,* General.....	18 00
<i>Ithan</i> —St. Martin's S. S.,* General.....	13 27
<i>Jenkintown</i> —Church of Our Saviour S. S.,* General, \$215.13; for "R. Francis Colton" scholarship, Boone School, Wuchang, China, \$50.....	265 13
Willing Workers' Circle of King's Daughters, Sp. for Chaplain Pierce's work, Manila.....	20 00
<i>Lansdale</i> —Holy Trinity Church S. S.,* General.....	43 50
<i>Lansdowne</i> —St. John Evangelist's S. S.,* General.....	80 24
<i>Lower Merion</i> —St. John's S. S.,* (of which "An Old Member of the S. S.," \$1), General.....	203 00
<i>Marcus Hook</i> —St. Martin's S. S.,* General.....	10 35
<i>Morton</i> —Atonement S. S.,* General.....	50 00
<i>New London</i> —St. John's S. S.,* General....	13 78
<i>Newtown</i> —St. Luke's S. S.,* General.....	16 00
<i>Norristown</i> —All Saints' S. S.,* General.....	150 00
Holy Trinity Chapel S. S.,* General.....	16 68
St. John's S. S.,* General.....	100 00
<i>Norwood</i> —St. Stephen's S. S.,* General....	40 08
<i>Oakbourne</i> —James C. Smith, Memorial Home,* General.....	5 15
<i>Paoli</i> —Good Samaritan S. S.,* General....	5 75
<i>Pequea</i> —St. John's S. S.,* General.....	24 00
<i>Philadelphia</i> —Advent S. S.,* General.....	76 38
Advocate Memorial S. S.,* General.....	150 00
(<i>Lower Dublin</i>)—All Saints', Indian, \$19.16; Colored, \$30; S. S.,* (of which	

Andalusia Branch, \$69.25; Torresdale Branch, \$40.16; General, \$109.41.....	158 57	St. Ambrose's S. S.,* General.....	8 00
All Saints' S. S.,* General.....	70 00	(West)—St. Andrew's S. S. Aux., Bishop Wells's class, Sp. for building church, Sendai, Japan, \$2; S. S.,* General, \$235	227 00
Annunciata S. S.,* General.....	5 00	St. Andrew's, Babies' Branch,* General..	4 24
Ascension S. S.,* General.....	85 00	(Haddington)—St. Barnabas's S. S.,* General.....	20 00
Atonement S. S.,* General.....	72 03	(Kensington)—St. Barnabas's S. S.,* General.....	250 00
Burd Orphan Asylum S. S.,* General....	14 00	St. Bartholomew's S. S.,* General.....	20 35
Calvary Monumental S. S.,* General.....	40 52	(Manayunk)—St. David's S. S.,* General	234 68
(Germantown)—Calvary S. S.,* General, \$144; for "Calvary" scholarship, St. Mary's School, South Dakota, \$60; Wo. Aux., "A Friend," for scholarship in girls' school, Anvik, Alaska, \$100.....	304 00	St. Faith's S. S.,* General.....	5 00
Christ Church S. S.,* General.....	52 44	(West)—St. George's S. S.,* General, \$19; Domestic, \$3.....	22 00
Christ Church Chapel S. S.,* General.....	24 46	St. George's Chapel S. S.,* General.....	50 00
Christ Church Hospital Chapel, "Anonymous," Sp. for Chaplain Pierce, Manila	2 00	St. James's S. S.,* Domestic, \$96.29; Foreign, \$96.30.....	192 59
Christ Church S. S.,* General.....	40 71	(Hestonville)—St. James's S. S., Sp. at discretion of Rev. S. H. Littell, China..	35 00
(Franklinville)—Christ Church S. S.,* General.....	72 00	(Kingessing)—St. James's S. S.,* General.....	80 00
(Angora)—Church Home for Children,* General.....	6 75	Free Church of St. John's S. S.* (of which King's Daughters, \$5), General.....	40 00
Covenant S. S.,* General.....	150 00	St. John the Evangelist's S. S.,* General	35 00
Crucifixion S. S.,* (of which Branch S.S., \$1), General.....	33 00	St. Jude's S. S.,* General.....	47 39
(Kensington)—Emmanuel Church S. S.,* General.....	62 50	St. Luke's and the Epiphany S. S.,* General.....	122 07
Holmesburg)—Emmanuel Church S. S.,* General.....	107 17	(Bustleton)—St. Luke's S. S.,* General..	188 42
Epiphany S. S.,* General.....	108 91	(Germantown)—St. Luke's S. S.,* General	175 00
Epiphany Chapel S. S., Sp. for Chaplain Pierce, Manila, \$58.93; S. S.,* General, \$257.47.....	316 40	St. Mark's Mission S. S.,* for Associate Mission, Wuchang, China.....	30 00
(Upsal)—Epiphany S. S.,* General.....	12 63	(Frankford)—St. Mark's S. S.,* General, \$85; for "St. Mark's" scholarship, St. Mary's Hall, Shanghai, China, \$40.....	125 00
Galilee Mission S. S.,* General.....	5 00	(Oak Lane)—St. Martin's S. S.,* General, \$25.92; Sp. for Bishop of Arkansas, \$15	40 93
Gloria Dei S. S.,* General.....	202 94	St. Martin in the Fields S. S.,* General..	58 92
(Kensington)—Church of the Good Shepherd S. S.,* General.....	70 00	(West)—St. Mary's (of which Wo. Aux., \$15), Sp. for Chaplain Pierce's Fund, Manila, \$25; S. S.* (of which Babies' Branch, \$6.19), General, \$30.63; for "St. Mary's" scholarship, Boone School, Wuchang, China, \$40.....	95 63
Grace S. S.,* General, \$151.89; Sp. for church building in Cuba, \$38.....	189 89	St. Matthew's S. S.,* General.....	640 15
Grace Chapel S. S.,* General.....	91 44	St. Matthias's Domestic, \$83.47; Foreign (of which Wo. Aux., \$28), \$108.81; S. S.,* General, \$542.66.....	739 94
(Mt. Airy)—Grace S. S.,* General.....	109 58	(Germantown)—St. Michael's S. S.,* General.....	115 00
Holy Apostles', Mr. George C. Thomas, Sp. for Bishop Morrison, Duluth, for Church of Holy Apostles, West Duluth, \$100; Sp. for Miss Kempton, Spokane, \$50; Chapter No. 318 Brotherhood of St. Andrew, General, \$19.50; S. S.,* General, \$4,656.40; Sp. for Bishop Leonard, Salt Lake (additional), \$1.50.....	4,857 40	St. Paul's S. S.,* General.....	10 00
Holy Communion Memorial Chapel S. S.,* General.....	877 98	(Chestnut Hill)—St. Paul's "A Member," Sp. for Chaplain Pierce's work, Manila (Aramingo)—St. Paul's S. S.,* General..	33 00
Memorial Church Holy Comforter S. S.,* General.....	68 26	(Overbrook)—St. Paul's S. S.,* General..	85 00
Holy Comforter S. S.,* General.....	16 93	St. Peter's S. S.,* General, \$148.01; Sp. toward rebuilding St. Mary's church, Kinston, East Carolina, \$5.....	153 01
(Tacoma)—Holy Innocents' S. S.,* General	23 75	(Germantown)—St. Peter's S. S.,* General.....	345 63
Holy Spirit S. S.,* General, \$80; Sp. for Bishop Kinsolving, Texas, \$20.....	100 00	(West)—St. Philip's S. S.,* General.....	70 97
Holy Trinity Church, Young Men's Bible-class for Miss Sabine's girls' school, Anvik, Alaska, \$32.20; Missionary Bible-class, Sp. for Chaplain Pierce's work, Manila, toward building church, \$10; S. S.,* General, \$353.14; Sp. for Bishop Brown, Arkansas, \$7.50.....	402 84	St. Sauveur S. S.,* General.....	20 00
Holy Trinity (Colored) S. S.,* General.....	65 00	St. Simeon's S. S.,* (of which Babies' Branch, \$5.09), General.....	266 79
Holy Trinity Memorial Chapel S. S.,* General.....	164 00	St. Simon the Cyrenian S. S.,* General..	5 00
(Chestnut Hill)—Home for Consumptives S. S.,* General.....	91 00	St. Stephen's S. S.,* Domestic.....	143 63
Incarnation S. S.,* General.....	184 55	(Bridesburg)—St. Stephen's S. S.,* General.....	10 00
L'Emmanuel S. S.,* General.....	5 00	(Manayunk)—St. Stephen's S. S.,* (of which Babies' Branch, \$7.75), General..	126 00
Church of the Mediator S. S.,* Sp. for Cuba, \$69.10; China, \$69.10.....	138 20	(Southwark)—St. Timothy's S. S.,* (of which "A Friend," \$10), General.....	35 00
Home Merciful Saviour S. S.,* General..	23 32	(Roxborough)—St. Timothy's S. S.,* General.....	165 99
(Port Richmond)—Church of the Messiah S. S.,* General.....	20 00	(Elmwood)—St. Titus's S. S.,* General..	12 65
Church of the Messiah S. S.,* General....	126 50	Church of the Saviour, Foreign, \$31.47; Colored, \$69; S. S., Sp. for Bishop Kendrick, New Mexico, \$109.71; S. S.,* General, \$470.86.....	681 04
Nativity S. S.,* General.....	250 00	Transfiguration S. S.,* General.....	10 00
Chapel Prince of Peace S. S.,* General..	273 52	(Southwark)—Trinity Church S. S.,* General.....	180 66
P. E. Hospital Mission S. S.,* General, \$331.80; for Manila, \$25; Sp. for Cuba, \$16.....	372 81	(Oxford)—Trinity Church, Wo. Aux., \$13.67, S. S.,* \$38.38, both General ..	52 00
Church of the Redeemer S. S.,* General..	16 00	Zion S. S.,* General.....	255 34
Church Redemption S. S.,* General.....	73 50	Indian Hope Association, Wo. Aux., Sp. for Bishop Gray, Southern Florida, for Mr. Gibbs's salary, \$100; Sp. for Bishop Brooke, Oklahoma, for Mr. Sanford's salary, \$100; Sp. for work at Birch	
Resurrection S. S.,* General.....	137 03		
(Dorborough)—St. Alban's S. S.,* General	27 00		
(Olney)—St. Alban's S. S.,* General.....	20 00		

Coulee, Minnesota, \$100; Sp. for Bishop Leonard, Salt Lake, \$100; Sp. for Bishop Rowe, Alaska, \$100.....	500 00
Men of Brotherhood House, * General.....	6 02
Class at North-East Sick-Diet Kitchen, * General.....	17 15
Miss Reynolds's Class, * General.....	4 58
Ada E. Thomas, Sp. for India famine sufferers.....	25 00
Lidie C. Alexander, Sp. for India Famine Fund.....	5 00
Miss Isabel F. Jacot, General.....	2 00
"Cash," General.....	25 00
Mite-boxes, "K," Foreign.....	41 73
Phoenixville—St. Peter's S. S., * General.....	25 09
Plumsteadville—Church of the Holy Spirit S. S., * General.....	7 65
Pottstown—Christ Church S. S., * General.....	45 00
Quakertown—Emmanuel Church S. S., * General.....	25 00
Radnor—St. David's S. S., * General.....	10 00
St. Martin's S. S., * General.....	26 74
Ridley Park—Christ Church S. S., * General.....	29 36
Rockdale—Calvary S. S., * General.....	67 80
Rockledge—Holy Nativity S. S., * Sp. for Bishop Brown, Arkansas.....	75 01
Somerton—Mission S. S., * General.....	10 36
Swarthmore—Trinity Church S. S., * Foreign.....	11 69
Upper Merion—Christ Church S. S., * General.....	91 50
Warwick—St. Mary's S. S., * General.....	4 00
Wayne—St. Mary's S. S., for "T. K. Conrad Memorial" scholarship, Trinity Divinity and Catechetical School, Tokyo, Japan, \$25; S. S., * General, \$41.49.....	66 49
Westchester—Holy Trinity Church S. S., * General.....	128 18
West Whiteland—St. Paul's S. S., * General.....	5 82
Whitemarsh—St. Thomas's S. S., * General.....	50 50
Wissinoming—St. Bartholomew's Chapel S. S., * General.....	7 23
Wyncote—All Hallows' S. S., * General.....	34 28
Yardley—St. Andrew's S. S., * General.....	6 00
Miscellaneous—Babies' Branch, * General.....	297 13
"Offertory at Horticultural Hall, * General.....	106 23
Interest on Funds in Bank, * General.....	127 87
Branch Wo. Aux., Domestic Committee, for salary of Domestic Missionary Bishop, \$131; Foreign Committee, Sp. for Rev. Mr. Forrester's work, Mexico, \$30; Sp. for Mrs. Hooker's School, Mexico, \$28; Sp. toward church in Mexico, \$17; for church at Cape Palmas, Africa, \$5; for work at Cape Mount, Africa, \$56.50; Sp. for building church at Sendai, Japan, \$28.50; for Miss Crummer's work, China, \$25.75; Sp. for Foreign Missionaries' Insurance Fund, \$94.99; Sp. for Rev. J. A. Ingle, China, \$25; Sp. for St. Luke's Hospital, Shanghai, China, \$15; Sp. for Bishop Partridge, Kyoto, Japan, \$25; Sp. for "Rebecca J. Smith" scholarship, St. Mary's Orphanage, Shanghai, China, \$30; Sp. toward bedsteads for school at Cape Mount, Africa, \$2.50; Miss Wister, Sp. for Miss Bristowe's work, India, \$25.....	559 24
PITTSBURGH—\$110.34	
Erie—St. Paul's, Sp. for India Famine Fund.....	40 34
Pittsburgh—"Z. B." for "J. H. B." scholarship, St. John's Mission, Cape Mount, Africa.....	25 00
Warren—Trinity Memorial Church, General.....	20 00
Miscellaneous—Branch Wo. Aux., Sp. for building church at Sendai, Japan.....	25 00
QUINCY—\$13.85	
Galesburg—Grace, Wo. Aux., General.....	2 13
St. John's, Wo. Aux., General.....	2 12
Peoria—J. A. and N. Dickinson, Domestic and Foreign.....	2 00
Rock Island—Trinity Missionary Guild of St. Paul, General.....	2 60
Miscellaneous—Branch Wo. Aux., General.....	5 00
RHODE ISLAND—\$397.95	
Central Falls—St. George's, Junior Wo. Aux., Sp. for scholarship, Holy Trinity Orphanage, Oji, Japan.....	20 00
East Providence—St. Mary's S. S., * General.....	20 00
Manton—St. Peter's S. S., * General.....	23 57
Newport—St. John's, for Miss Bull's salary, Japan.....	5 00
Phenix—St. Andrew's, Sp. for India Famine Fund, \$5.04; S. S., * General, \$3.75.....	8 79
Providence—Mrs. T. P. Shepherd, Domestic.....	100 00
Rev. Dr. and Mrs. D. Henshaw, Sp. for India Famine Fund.....	15 00
F. G. Reynolds, for India Famine Fund.....	10 00
Scituate—Trinity Church, for India Famine Fund.....	1 34
Warren—St. Mark's S. S., * General.....	25 53
Westerly—Christ Church, General.....	138 66
Miscellaneous—Junior Aux., Sp. for Bishop Rowe's Hospital, Skaguay, Alaska.....	30 00
SOUTH CAROLINA—\$236.08	
Aiken—Branch Wo. Aux., General.....	6 50
Anderson—Grace S. S., * General.....	16 50
Black Oak—Trinity Church, Sp. for India Famine Fund.....	14 43
Charleston—St. Mark's S. S., * General.....	30 00
"Two Members M. C. L., Mite-box, * General.....	1 00
Columbia—Church of the Good Shepherd S. S., * Domestic and Foreign.....	18 57
Trinity Church, "J. K. B." \$4, Birthday Offering, 11 cts., both Sp. for Brazil.....	4 11
Rev. E. N. Joyner, Sp. for India Famine Fund.....	10 00
Congaree—St. John's S. S., * General.....	1 37
Eastover (near)—Chapel of the Cross S. S., * General.....	95
Edisto Island—Trinity Church S. S., * General.....	2 00
Greenville—Christ Church S. S., * General.....	25 00
Johns Island—St. John's S. S., * General.....	12 37
Orangeburg—Church of the Redeemer S. S., * General.....	6 25
Pinopolis—Mrs. K. C. Porcher, Domestic, \$5; Foreign, \$5.....	10 00
Rockville—Grace Chapel S. S., * General.....	7 11
Spartanburg—Advent, Wo. Aux., for "Margaret C. Manning" scholarship, St. Mary's Hall, Shanghai, China.....	25 00
Statesburg—Holy Cross, Sp. for India Famine Fund.....	4 30
Sumter—Church of the Holy Comforter S. S., * General.....	22 12
Miscellaneous—Amount of collection at annual meeting Wo. Aux. of South Carolina, Sp. for building church at Sendai, Japan.....	18 50
SOUTHERN OHIO—\$232.35	
Chillicothe—St. Paul's, General.....	11 15
Cincinnati—Christ Church, Indian Church of Our Saviour S. S., * General, \$12.98; for church at Cape Mount, Africa, \$20; Sp. for Bishop Kendrick, New Mexico, \$20; Sp. for building church at Leech Lake, Duluth, \$15.....	67 98
Trinity Mission S. S., * General.....	4 75
Dayton—Christ Church S. S., * General.....	65 00
Gallipolis—St. Peter's, Foreign.....	2 25
Marietta—St. Luke's S. S., * General.....	25 00
Zanesville—St. James's S. S., * General.....	25 00
SOUTHERN VIRGINIA—\$472.60	
Augusta Co. (Staunton)—Emmanuel Church, "Friends," Sp. for Rev. J. A. Ingle, China.....	10 00
Rev. K. S. Nelson, Sp. for India Famine Fund.....	1 00
Campbell Co. (Lynchburg)—Grace, Two Circles Wo. Aux., for "Lily Mann"	

scholarship, St. Margaret's School, Tokyo, Japan.....	50 00	J. Darneille, Salt Lake, toward rebuilding church destroyed by fire, \$111; Afternoon Infant Class, Sp. for kindergarten at St. Mary's Orphanage, Shanghai, China, \$8.37.....	239 30
St. Paul's, Foreign.....	46 35	Incarnation S. S.,* Foreign.....	13 00
Mecklenburg Co.—Mission Chapel, Missionary Society, Sp. for Rev. J. C. Ambler, Japan.....	2 27	St. John's S. S.,* General.....	200 00
Norfolk Co. (Norfolk)—Christ Church, for China, \$5; General, \$3.....	8 00	St. Luke's S. S.,* General.....	20 00
Emmanuel Church, Wo. Aux., Sp. for Oil Orphanage, Japan.....	2 00	St. Mark's Pro-Cathedral S. S.,* Sp. for Bishop Barker, Olympia, \$22; Sp. for Bishop Brooke, Oklahoma, \$5; Sp. for Bishop Gray, Southern Florida, \$10; Sp. for Bishop Graves, China, \$7.95; Sp. for Bishop Hare, South Dakota, \$5.20; Sp. for Bishop Leonard, Salt Lake, \$5; Sp. for Bishop Morrison, Duluth, \$7.20; Sp. for Bishop Rowe, Alaska, \$7; "An Individual," Sp. for Bishop of Jerusalem for work among Jews, \$2; Four Ladies, Wo. Aux., General, \$1.30.....	72 65
Grace S. S.,* General.....	20 48	St. Stephen's S. S.,* (additional) General.....	65
St. Luke's, Indian Circle, Wo. Aux., Sp. for Mr. Osuga's Orphanage, Japan.....	10 00	Trinity S. S.,* Sp. for Bishop Wilmer, Alabama, for evangelistic work.....	25 00
St. Paul's, Wo. Aux., Sp. for Holy Trinity Orphanage, Oil, Japan.....	30 00	"Hope," General.....	50 00
Branch Wo. Aux., Sp. for Mr. Ishii for work Holy Trinity Orphanage, Japan, \$22.50; for "Bishop Meade" scholarship, St. Mary's Hall, Shanghai, China, \$50; Mrs. J. R. Hubbard, Sp. for support of an orphan in Holy Trinity Orphanage, Oil, Japan, \$30.....	102 50	Mr. and Mrs. H. J. Morgan, Sp. for India Famine Fund.....	5 00
Roanoke Co. (Salem)—J. C. Langhorne, Sp. for India Famine Fund.....	100 00	Charles Co. (Port Tobacco)—St. Philip's Chapel S. S.,* General.....	2 34
Warwick Co. (Newport News)—St. Paul's, Sp. for Rev. J. A. Ingle, China.....	5 00	Montgomery Co.—St. Bartholomew's Parish, St. John's, Junior Aux., Sp. for India Famine Fund.....	6 00
Miscellaneous—Junior Aux., for "Lucy Griffin Memorial" scholarship in school, Anvik, Alaska, \$15; for "Bishop Randolph" scholarship, St. Mary's Hall, Shanghai, China, \$50; Sp. for "James Ambler Memorial" scholarship, Widely Loving Society, Osaka, Japan, \$20.....	85 00	(Bethesda)—St. John's S. S.,* General.....	7 78
SPRINGFIELD—\$40.78		(Poolesville)—St. Peter's S. S.,* General.....	3 64
Jacksonville—Trinity Church S. S.,* General.....	12 61	Prince George Co.—Prince George Parish, Christ Church, Foreign.....	5 00
Jerseyville—Holy Cross, General.....	4 00	Ascension, Foreign.....	5 00
Mansfield—Christ Church S. S.,* General.....	4 00	(Forestville)—Epiphany, General.....	7 86
Springfield—St. Paul's (of which S. S.,* additional, 94 cts.), Domestic and Foreign Miscellaneous—Branch Wo. Aux. (of which "Miss B.," Easter Offering, \$1), General.....	11 67	Prince George and Montgomery Co.'s—Zion Parish, St. Mark's Chapel S. S.,* General.....	7 00
	8 50	Zion Parish, St. John's S. S.,* General.....	5 00
		St. Mary's Co. (Chapico)—Christ Church S. S.,* General.....	3 50
TENNESSEE—\$37.11		WESTERN MICHIGAN—\$102.70	
Dickson—St. John's S. S.,* General.....	1 00	Benton Harbor—Holy Trinity S. S.,* Domestic.....	3 25
Memphis—St. Mary's Cathedral S. S.,* \$3.36, W. R. Friedel, \$1, General.....	4 36	Big Rapids—St. Andrew's S. S.,* Sp. for India famine relief work.....	5 80
Sewanee—John Beean, Sp. for India Famine Relief.....	5 00	Coldwater—Wo. Aux. (of which Mrs. Powers, \$2; Mrs. Sowerby, \$1), Sp. building church at Sendai, Japan.....	3 00
Miscellaneous—Branch Wo. Aux., General, \$21.75; for "Bishop Quintard" scholarship, St. Mary's Hall, Shanghai, China, \$5.....	26 75	Grand Haven—Akeley Institute, teachers and pupils, for "J. W. Bancroft" scholarship, St. Hilda's School, Wuchang, China.....	5 00
TEXAS—\$6.99		Grand Rapids—St. Mark's S. S.,* General.....	51 00
Bay City—St. Mark's S. S.,* General.....	2 64	Wo. Aux. (of which Mrs. O'Brien, \$5; Mrs. Hilliar, \$1; Mrs. Dix, \$1; Mrs. Burnett, \$1), Sp. for building church at Sendai, Japan.....	8 00
Matagorda—Christ Church, Indian, \$1.60; S. S.,* (additional), General, \$2.75.....	4 35	Niles—Mrs. Englesfield, Wo. Aux., Sp. for building church at Sendai, Japan.....	1 00
VERMONT—\$64.20		Schoolcraft—St. Stephen's, Domestic, \$1; Foreign, \$1.....	2 00
Castleton—St. Mark's S. S.,* Foreign.....	1 50	Traverse City—Grace S. S.,* General.....	13 65
Fair Haven—St. Luke's S. S.,* Foreign.....	2 00	Miscellaneous—Wo. Aux., General.....	10 00
Newport—St. Mark's S. S.,* Domestic.....	5 56	WESTERN NEW YORK—\$1,211.66	
North Troy—St. Augustine's S. S.,* Domestic.....	1 35	Albion—Christ Church S. S.,* General.....	8 80
Richford—St. Ann's S. S.,* General.....	8 70	Bradford—St. Andrew's (of which Rev. B. F. Miller, \$11.25; S. S.,* \$6.19), Foreign.....	26 75
Royalton—St. Paul's, Foreign.....	5 00	Buffalo—Grace, Sp. for Rev. A. D. Gring... St. Thomas's, Wo. Aux., Miss Francis's salary, South Dakota.....	11 55
Rutland—Trinity Church S. S.,* Colored, \$20; Indian, \$9.50.....	29 50	Trinity Church, Foreign.....	5 00
St. Albans—St. Luke's (of which S. S., \$7.80), Colored.....	10 59	Mrs. J. M. Richmond, Sp. for famine sufferers, India.....	25 00
VIRGINIA—\$107.47		Geneseo—St. Michael's, Foreign, \$2.42; S. S.,* General, \$14.57.....	16 99
Essex Co. (Tappahannock)—St. John's, Sp. for India Famine Fund.....	8 72	Geneva—Trinity, Sp. for work in Cuba, \$120; Manila, \$80; Porto Rico, \$62; Japan, \$22; Alaska, \$15; Sp. for Mexico, \$25; Olympia, \$10; Colored, \$197; Sp. for Mr. Russell's work, Lawrenceville, Southern Virginia, \$20; Wo. Aux., for "J. G. Webster" scholarship, St. Hilda's	
Fairfax Co. (Vienna)—Mission, Sp. for India Famine Fund.....	6 00		
Theological Seminary Missionary Society, General.....	25 00		
Henrico Co. (Richmond)—St. Paul's, Wo. Aux., Sp. for Brazil.....	60 00		
Westmoreland Co.—Cople Parish, General.....	7 75		
WASHINGTON—\$678.72			
Washington (D. C.)—Epiphany, Foreign, \$30.93; Domestic, \$89; Sp. for Rev. B.			

school, Wuchang, China, \$4; Sp. for lace-teacher's salary at Onondaga, Central New York, \$15; Sp. toward Building Fund at Onondaga, Central New York, \$25.....	595 00	Wheeling—St. Luke's S. S.,* Domestic, \$19.72; Foreign, \$19.72.....	39 44
Lyons—Grace S. S.,* General.....	14 38	Williamstown—Christ Church Memorial S. S.,* General.....	6 45
Niagara Falls—Epiphany S. S., St. Peter's S. S., and Echota Mission S. S., united service, General.....	5 00	Miscellaneous—Branch Wo. Aux., Sp. for life insurance of missionary in Brazil..	1 00
Orchard Park—St. Mark's S. S.,* General..	2 35	ARIZONA—\$7.05	
Palmira—Zion S. S.,* General.....	22 00	Prescott—Advent, General.....	7 05
Penn Yan—St. Mark's, Wo. Aux., salary of Miss Francis, South Dakota, \$2.50, Training House, China, \$2.50; S. S.,* General, \$12.....	17 00	ASHEVILLE—\$9.00	
Rochester—Ascension S. S., Sp. for Robert E. Wood, China, \$2.34; Sp. for Cuba, \$1.38	3 72	Bell—Miss Ida Ramsauer, General.....	1 00
Christ Church, Wo. Aux., Sp. for building church at Sendai, Japan, \$5; "J. G. Webster" scholarship, St. Hilda's School, Wuchang, China, \$3.50; for salary of Miss Francis, South Dakota, \$6.50.....	15 00	Buncombe Co—St. Titus's S. S.,* General..	25
Church Home for Children,* Sp. for Cuba St. Luke's, Wo. Aux., Sp. for building church at Sendai, Japan, \$3.50; S. S., "St. Luke's" scholarship, St. Paul's School, South Dakota, \$60; S. S.,* General, \$201.88.....	4 14	Leicester—St. Paul's S. S.,* General.....	50
St. Mark's, Wo. Aux., for salary of Miss Francis, South Dakota, \$2.50; for salary of Miss Babcock, Japan, \$2.50; S. S.,* General, \$14.....	270 38	Lincolnton—St. Luke's, Juniors, Alaska..	6 00
Trinity Church, Sp. for A. D. Gring, Japan, \$10; Wo. Aux., Sp. for "King Hall" scholarship, Washington, D. C., \$5.....	19 00	Miscellaneous—Branch Wo. Aux., Sp. Cuba	1 25
Paul S. Converse and Rob Roy Converse, \$5; Mrs. Robert Mathews, "a small thank offering," Sp. for parish and Diocesan Home Fund, Kyoto, Japan, \$10	15 00	DULUTH—\$94.51	
Scottsville—Grace, Sp. for building new church, San Juan, Porto Rico.....	2 21	Alexandria—Emmanuel Church S. S.,* Domestic and Foreign.....	3 60
Union Hill—Church of the Good Shepherd S. S.,* General.....	50	Euclid—All Saints' S. S.,* General.....	5 00
Watkins—St. James's, Wo. Aux., Sp. for "King Hall" scholarship, Washington, D. C.....	5 00	Mentor—Beloved Physician S. S.,* General.....	1 00
Wayne—St. John's, Foreign.....	1 25	Moorhead—St. John's S. S.,* General.....	17 00
Miscellaneous—"Little Helpers Babies' Branch," through Wo. Aux., Sp. for Kōsan on "Gaylord Hart Mitchell" scholarship, St. Paul's College, Tokyo, Japan, \$40; Sp. for Holy Trinity Orphanage, Oji, Japan, \$5; Sp. for camera for Rev. Mr. Ingle, China, \$5; Sp. for Navajo Hospital, Fort Defiance, Arizona, \$10; Sp. for Miss Carter's Biblewomen, Minnesota, \$5; Sp. for "Little Helpers" scholarship, St. Augustine's School, Raleigh, North Carolina, \$10; Sp. for "Little Helpers" cot. St. Agnes's Hospital, Raleigh, North Carolina, \$5; Sp. for Duncan Memorial School, Mobile, Alabama, \$4.64; General, \$10; Sp. for Bishop Graves, Laramie Clergy Fund, \$5; Sp. for church building, San Juan, Porto Rico, \$5; Sp. for church at Rampart, Alaska, \$5.....	109 64	Old Chief's Village—St. Antipas's, Wo. Aux., General.....	4 00
WEST MISSOURI—\$94.60		Red Lake Agency—St. John's-in-the-Wilderness, Wo. Aux., General.....	2 50
Carthage—Grace S. S.,* General.....	9 50	St. Vincent—Christ Church, Sp. for famine sufferers in India.....	1 00
Kansas City—Grace Mission, "Mothers' Meeting," Wo. Aux., Sp. for famine sufferers in India, \$1; Sp. for Mexico, \$1; Sp. for Chaplain Pierce's work in Manila, \$1.....	3 00	Sauk Rapids—Grace S. S.,* General.....	6 00
St. Paul's S. S.,* General.....	37 10	Miscellaneous—Wo. Aux., General.....	39 41
Trinity Church S. S.,* General.....	35 00	Babies' Branch, Wo. Aux., Sp. for cot in St. Agnes's Hospital, Raleigh, North Carolina, \$5; Sp. for Orphanage at Osaka, Japan, \$5; Sp. for Bishop Morrison's Indian work, Duluth, \$5.....	15 00
"A Churchwoman," Sp. for famine sufferers in India.....	2 00	LARAMIE—\$39.48	
St. Joseph—Christ Church, Wo. Aux., Colored, \$1; Domestic, \$1; Foreign, \$6....	8 00	WYOMING.	
WEST VIRGINIA—\$102.32		Douglas—Christ Church S. S.,* General... 10 00	
Fairmont—Christ Church, Foreign.....	37 11	Lusk—St. George's S. S.,* General.....	5 00
Shepherdstown—Trinity Church (of which S. S.,* 87 cts.), General.....	18 32	NEBRASKA.	
		Hastings—St. Mark's S. S.,* General.....	12 03
		McCook—Grace S. S.,* General.....	5 00
		North Platte—Church of Our Saviour S. S., a class of boys, for Famine Relief Fund, India.....	73
		Trenton—Mission S. S.,* General.....	6 75
		MONTANA—\$270.25	
		Dillon—St. James's, for "St. James's" scholarship, High School, Africa, \$40; General (of which S. S.,* \$50), \$103.45... 143 45	
		Kalispell—Christ Mission S. S.,* General... 50 00	
		Missoula—Rev. George Stewart, General... 10 00	
		Sheridan—Christ Church (of which S. S.,* \$41.75), General.....	68 80
		NORTH DAKOTA—\$8.22	
		Wahpeton—Trinity Church S. S.,* Domestic.....	8 22
		OKLAHOMA AND INDIAN TERRITORY—\$19.38	
		OKLAHOMA.	
		Guthrie—Bishop and Mrs. Brooke, Wo. Aux., Sp. for care of child in Holy Trinity Orphanage, Oji, Japan.....	9 00
		INDIAN TERRITORY.	
		Paul's Valley—Mission S. S.,* General.....	1 78
		Purcell—St. James's S. S.,* General.....	8 60
		OLYMPIA—\$16.55	
		Anacortes—Christ Church S. S.,* General..	2 68
		Tacoma—St. Luke's, General.....	3 25
		St. Peter's S. S.,* General.....	6 54
		Trinity Church S. S.,* General.....	4 08
		SACRAMENTO—\$47.16	
		CALIFORNIA.	
		Cloverdale—Church of the Good Shepherd S. S.,* General.....	3 60
		Folsom—Trinity Church S. S.,* General... 4 84	
		Smith River—Catherine and Robert Maris,* General.....	5 00

<i>Suisun</i> —Grace S. S.,* General.....	12 37	FOREIGN—\$274.58	
NEVADA.		<i>Africa, Liberia, Cape Palmas (Harper)—</i>	
<i>Reno</i> —Trinity Church, General.....	10 03	St. Mark's S. S.,* General.....	54 47
<i>Wadsworth</i> —St. James's, General.....	11 35	St. Mark's S. S.,* General.....	10 00
SALT LAKE—\$25.00		<i>Clay-Ashland</i> —Grace S. S.,* General.....	
UTAH.		<i>Crozierville</i> —St. Thomas's Chapel (of	
<i>Ogden</i> —Church of the Good Shepherd S.		which S. S.,* \$2.41), General.....	5 00
S.,* General.....	20 00	<i>Sinco (Greenville)</i> —St. Paul's S. S.,* Gen-	
<i>Salt Lake</i> —St. Paul's, William Summer,		eral.....	50 00
Sp. for starving people in India.....	5 00	<i>England, Windermere—"W." General...</i>	25 00
SOUTH DAKOTA—\$144.94		<i>Haiti, Aquin</i> —Holy Spirit, General.....	2 50
NIOBRARA DEANERY (Indian Field.)		<i>Cayes</i> —Church of the Holy Saviour, Gen-	
<i>Sisseton Mission</i> —St. Mary's, Domestic,		eral.....	2 50
\$9.35; Foreign, \$6.75; S. S.,* General,		<i>Leogane</i> —Church of the Good Shepherd,	
\$7.....	23 10	General.....	2 50
St. John the Baptist, Domestic, 80 cts.;		<i>Port-au-Prince</i> —Holy Trinity Church,	
S. S.,* General, \$7.76.....	8 56	General.....	2 50
St. James's, Foreign.....	1 03	<i>Torbeck</i> —St. Paul's, General.....	2 50
<i>Standing Rock Mission</i> —Church of the		<i>Japan, Kyoto</i> —Babies' Branch, Little Help-	
Good Shepherd, Domestic and Foreign...	2 00	ers, General.....	98
St. Elizabeth's, Domestic and Foreign...	26 00	<i>Osaka</i> —St. John's, Junior Aux., General...	3 09
St. John Baptist, Domestic and Foreign...	1 00	<i>Sakai</i> —Wo. Aux., General.....	50
St. Luke's, Domestic and Foreign.....	1 00	<i>Tokyo</i> —Trinity Cathedral, Foreign Con-	
<i>Yankton Mission</i> —Chapel of the Holy		gregation (of which S. S.,* \$36.33), Gen-	113 04
Name, General.....	5 00	MISCELLANEOUS—\$3,369.18	
St. Philip's Chapel, General.....	5 30	Through American Church Missionary So-	
EASTERN AND BLACK HILLS DEANERIES (White Field).		ciety, Porto Rico, \$53.75; Japan, \$5;	
<i>Elk Point</i> —Church of Our Saviour S. S.,*		China, \$5; Africa, \$5; Sp. for Mexico, \$5;	
Domestic.....	30 00	Indian, \$5; Haiti, \$5; Manila, \$5.....	88 75
<i>Flandreau</i> —Church of the Redeemer, Sp.		"Cash," China.....	50
for India Famine Fund.....	17 25	<i>Sister Alice, Sp. for India Relief Fund...</i>	10 00
<i>Webster</i> —St. Mary's S. S.,* General.....	17 23	Interest, Domestic, \$1,778.08; Foreign,	
<i>Miscellaneous</i> —"A Tithe from a mission-		\$995.87; General, \$26.11; Specials,	
ary," General.....	7 50	\$819.04.....	3,119 10
SOUTHERN FLORIDA—\$17.10		Income on gift of a friend in Pennsylvania,	
<i>Key West</i> —St. Peter's S. S.,* General.....	6 00	through George C. Thomas, Treasurer...	150 83
<i>Orlando</i> —St. John Baptist Mission, General	11 10	LEGACIES—\$26,382.90	
SPOKANE—\$522.75		<i>Conn., Norwich</i> —Estate of Charlotte M.	
<i>North Yakima</i> —St. Michael's S. S.,* Do-		Ransom, to the Society.....	150 00
mestic.....	20 50	<i>N. Y., New York</i> —Estate of Mrs. Carolyn E.	
<i>Seattle</i> —W. V. Hendricks, Sp. for A. A.		Hollister, to the Society.....	10,000 00
Selden, Alaska, to pay draft.....	500 00	Estate of Mrs. Henrietta Martin, for sup-	
<i>Spokane</i> —St. Mark's S. S.,* General.....	2 25	port of a missionary in some of the	
missionary jurisdictions.....		15,000 00	
WESTERN TEXAS—\$170.09		<i>Wash., Bladensburg</i> —Estate of B. O.	
<i>Beeville</i> —St. Philip's S. S.,* General.....	5 50	Lowndes, Colored.....	1,232 90
<i>Goliad</i> —St. Stephen's S. S.,* General.....	3 05	Receipts for the month.....	\$80,370 13
<i>Gonzales</i> —Church of the Messiah S. S.,*		Amount previously acknowl-	
General.....	30 25	ed.....	571,105 02
<i>San Antonio</i> —St. Mark's S. S.,* Domestic,		Less returned to contributors.....	45 69
\$32.50; Foreign, \$32.50.....	65 00		571,059 33
St. Paul's S. S.,* General.....	66 29	Total contributions, legacies and specials	
from September 1st, 1899.....		\$651,429 46	
APPROPRIATIONS, SEPTEMBER, 1899-1900.			
DOMESTIC—(Of which for Indian Missions, \$55,645.00; for Missions to Colored people, \$62,000.00)			\$322,910 70
FOREIGN.....			284,489 33
Total.....			\$607,400 03
CONTRIBUTIONS RECEIVED SINCE SEPTEMBER 1st, 1899.			
(Excluding Legacies and Specials.)			
DOMESTIC—(Including items designated for Indian Missions, \$20,449.41; Missions to Colored			
people, \$7,233.16, and one-half of general offerings, \$55,406.45)			\$178,572 92
FOREIGN—(Including one-half of general offerings, \$55,406.45)			172,700 41
Total.....			\$351,273 33
Required from July 1st, 1900, to Sept. 1st, 1900, for Domestic Missions			\$144,337 78
for Foreign Missions			111,788 92
Total required to September 1st, 1900.....			\$256,126 70